UNITY

AUGUST 1939 . . . VOL. 91 . . NO. 2 . . . 15 CENTS

REFERENCE USE ONLY
CHRIST CHURCH UNITY
EMERSON LIBRARY

In This Issue

How Unity Has Demonstrated Prosperity for Fifty Years - - - - - - - 1
by Charles Fillmore

Be Positive - - - - - - - - - 10
by C. O. Southard, M. D.

Prayer of Prayers - - - - - - - 19
by Naomi Hale

Parents' Question Box - - - - - - 30
by Zelia M. Walters

Fulfilling the Law - - - - - - - 33
by Charles P. Wade

Open That Door, Here and Now! - - 41
by Stella L. Terrill

Sunday Lessons - - - - - - - - 49

Christian Healing

Healing & Prosperity Thoughts

TO BE USED FROM

AUGUST 20 to SEPTEMBER 19

Healing: I decree with Jesus Christ, "I will: be thou made clean."

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: I know that it is the Father's good pleasure to give me the kingdom, and I rejoice in the prosperity that follows.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to page 68)

UNITY

PUBLISHED MONTHLY BY UNITY SCHOOL OF CHRISTIANITY

PUBLICATION, EDITORIAL, AND EXECUTIVE OFFICES: 917 TRACY AVE., KANSAS CITY, MISSOURI

Entered as second-class matter, July 15, 1891, at the post office at Kansas City, Missouri, under the act of March 3, 1879.

Accepted for mailing at special rate of postage, provided for in section 1103, act of Oct. 3, 1917, authorized Oct. 28, 1922.

SINGLE COPIES 15 CENTS—YEARLY SUBSCRIPTION $1

UNITY

Devoted to Christian Healing

CHARLES FILLMORE
Editor

GEORGE E. CARPENTER
Associate Editor

VOLUME 91 AUGUST, 1939 NUMBER 2

How Unity Has Demonstrated Prosperity for Fifty Years

BY CHARLES FILLMORE

I MIGHT almost say that the Unity work has been developed from less than nothing to the present state of unfoldment through faith, faith in God and prayer, and an understanding of the principles that lie back of all manifestation of every kind.

The present article will of necessity be somewhat personal because the financial end of the Unity work has been largely my concern, and I have spiritually at least assumed responsibility for the economic policy of the Unity enterprise as a whole. Also many of the early financial burdens of the work were inherited, we will say, from my own personal transactions which I had assumed in the business world.

At the time that Mrs. Fillmore and I began the study of Truth I was a real-estate speculator, I might say a plunger. As most residents of Kansas City in the years

past know, we have had slumps in real estate. Just before Mrs. Fillmore and I began our study we had one of these slumps, and it caught us right in the midst of a great many debts that could not be paid from real estate; and they were held against me and of course the family. These were the great handicaps that had to be taken into account. In other words, we began this Unity work with absolutely nothing, even less than nothing. We had bills of various kinds, judgments unsatisfied; and the family had to be supported and there was no income. These and other obligations too numerous to mention became a burden that seemed overwhelming at times. I would say that this burden was not lifted all at once. Uncle Sam did not come forward with a government loan, neither did any other uncle show up with a loan. For several years it seemed like what might be called a nip-and-tuck proposition, between the Lord and the sheriff, but the Lord was always just a neck ahead; and we found that we did not go down, that is all. The fact is that at one time the sheriff lived on everything we had—it wasn't very much. He kept possession of our little building for several days; but as in other matters, we finally compromised and met the judgment. (I had indorsed a note for a man, and he had not paid, and I had to pay it.) This is just an example of the early lean years that we went through. But as the years went by we became more and more familiar with the laws, and the road became easier. I would say that we all find that this law of God as man's resource is something that has to be studied as you would study mathematics or music or anything that is based upon the relation of ideas. So we found that there were no miracles in demonstrating by the financial resource of the Spirit, and I would say that the law of the Lord is as exact as the laws of mathe-

matics and that those who demonstrate this law constantly must be educated in the mental and spiritual processes of the law.

It does not make any difference how small the start may be; whether you start with a single prayer or a single word. We began this work in a small office in a building downtown and we outgrew that. We moved to a residence at Fifteenth and McGee; then to 913 Tracy Avenue. It was merely a residence, a frame house on a fifty-foot lot, and we bought it on time. The fact is we had just one blessed penny to begin the work with, and when we moved here we had our meetings in that frame house. We finally moved the house to the back of the lot, determined to build on the front. We did not have anything but faith in God—no houses, lands, stocks, bonds—and none of our people had. One man however had great faith, and we decided to put up the front of the building. We had our meetings in the Sunday school room and easily filled that with the congregation. We had this blessed penny and kept blessing it, going forward; got enough money to excavate on the front. Our man of great faith owned a little home where he lived, and he had the courage to put a mortgage of fifteen hundred dollars on it, and he loaned this to the Unity Society. That started us, and from that time we seemed to go forward more easily. I should like to remark right here that all those who put their shoulder to the wheel and have kept pushing all these years have not only helped Unity to be prosperous but have become prosperous themselves. This is the law without exception.

There was never a personal solicitation for funds, but we just asked the Lord to open the way; and as I remember, since that first great demonstration—we con-

sider it a demonstration that this man had courage enough to make a loan for the benefit of a society that was working as an experiment—since that time our demonstrations financially have not been miraculous. Some people may think that they are the result of just natural effort; but we could see that our work was being engineered by a power higher than our own. We did not have the courage to do what our consciousness of God as our resource might have led us to do, but gradually the size of our demonstrations broadened until we found ourselves handling large issues and taking financial obligations that would have staggered us in the beginning.

As we sent forth the word of Truth the demand for it increased far beyond anything we had expected. When our readers began to realize that we were teaching something that was religiously true and eminently practical, the monthly contributions became a prominent and permanent source of supply. Seeing that we were demonstrating prosperity, the people at large assumed that we had some wealthy sponsor, some financial arrangement sponsored by wealthy men and women. This however has never been the case. Our support has come mostly from those whom the world calls poor, from people in just moderate circumstances.

Although we make no distinction at all in our ministry, those having a very slender income seem to follow our ministry. This seems to be the rule. While in California a few years ago I spoke with a woman who had a successful center. I said, "I presume your prosperity consciousness has drawn to you some of the wealthy movie people." She replied, "On the contrary, it is the servants of these wealthy movie people who support our society." She said that a large number of movie people

read Unity literature, but she seldom saw them in her congregation. We find this to be the rule. We make no special effort to draw wealthy people, and they do not seem to gravitate to us. But as Jesus demonstrated we serve the poor people cheerfully, gladly, without setting a price on anything we do. We think we are following in the footsteps of Jesus. We are thankful that this is the case. It is all right for the rich to be served and to get the benefit, but there are others, and we are glad to serve all.

The fact is that what we term prosperity is not really based upon wealth. We don't count wealth or the wealthy. We don't believe that the possession of large sums of money is really evidence of true prosperity. Prosperity under the divine law is the attainment of that consciousness where the inflow and the outflow are equal. Jesus taught this in the Lord's Prayer: "Give us this day our daily bread." The truly prosperous are not worried or anxious as to how they are to eat or sleep; how they are to pay their taxes and other obligations. These things, you know, go with wealth. The really prosperous are those who have faith in God and are honest in their efforts to do what comes to them to do.

By following a just and undeviating law they are prosperous and happy in their prosperity. This is the prosperity that is being enjoyed by Unity people everywhere when they comply with the law of justice, equality, unity. The steady ongoing of Unity School is evidence that it is using principles that are based upon demonstrable law.

So far as any security for our creditors is concerned we say we have only the security of God. We never have had a sinking fund or a financial reserve of any character. Only unity with God enters into our scheme.

Yet we have passed through several panics in which other institutions have failed. During the last great depression, which has been disastrous to enterprises that financially were comparatively safe, Unity with its day-by-day trust in God for its support pulled through—and by comparison with these financially safe institutions it might have seemed a rather weak sister!

Most of us have asked what really is the technical or detailed explanation of the law that we put into action? I should say that from the very beginning of our work everybody connected with Unity was asked to make prayer the keynote of every act. We have literally fulfilled the command "Pray without ceasing." We prayed without ceasing; and the older the work gets the more we pray, the more avenues we find through which to express prayer. Not only do we pray without ceasing, but Unity readers the world over are asked to join us every day in our class prayer. All Unity people are more or less familiar with these so-called class thoughts, which are really class prayers. The prayer for healing this month is "I decree with Jesus Christ, 'I will: be thou made clean.' " At nine o'clock every night our readers are asked to join in that thought and hold it in the silence, and we all pray together. It makes an army of thinkers thinking health. The prosperity thought for this month is "I know that it is the Father's good pleasure to give me the kingdom, and I rejoice in the prosperity that follows." If you take a stand like that the Lord will work with you in establishing you in a divine prosperity.

The four hundred workers at Unity Headquarters join in prayer daily at 8 a. m. Again at 11 a. m. all join in a prayer that is sent out over the radio. At high noon, 12 o'clock, a prayer service is held by Silent Unity and

the local healers. (The noon hour is also observed by many local Unity centers throughout the country.)

Every Monday morning at 10 o'clock the publishing department holds a prosperity bank prayer meeting, using the bank statement as the focal thought of the meeting.

Every Friday at 2:30 p. m. Silent Unity has a special prosperity meeting lasting half an hour. This meeting is not only for the benefit of Silent Unity but for that of all Unity centers and Unity people everywhere.

Every day the bindery workers stop and pour out a prayer of blessing upon every piece of literature passing through their hands.

Every day all the outgoing mail is blessed and prayed over. A daily service of blessing and prayer both over letters going out and coming in is held in Silent Unity, and all our more than a hundred Silent Unity workers are familiar with the practice of silently blessing all the letters they handle.

The letter openers bless and pray for the writers of the letters before they open them.

One of the outstanding reasons for the success of the Silent Unity ministry is the "pray-without-ceasing" group. Day and night, year in and year out, Silent Unity is praying for the illumination, the health, and the prosperity and happiness of God's people everywhere. Telephone Victor 8720, Kansas City, Missouri, from any part of the earth at any time and you will get an immediate response. By wire or radio a message to "Unity," Kansas City, Missouri, will receive an immediate response, by the invisible God radio or any other means of communication that we may be moved to use.

In addition to the work of the Unity School I might call your attention to the local Unity society, with of-

fices at 913 Tracy. Here are a score of healers and assistants who daily minister to people locally. We should need another article to tell you about their marvelous prosperity demonstrations.

Give God the glory. Lay hold in your mind of the one omnipresent Mind by quietly realizing that it is blending and unifying itself with your mind, that you are in it and it is in you: "I in them, and thou in me." When your mind has made a certain contact or union with the Father-Mind you will have a feeling that you are being filled with an invisible substance that is charging you as an electric current charges a battery. When you begin to feel the presence of this spiritual substance, which you surely will if you persist in mentally feeling for it, then give thanks for whatever you want in the manifest. Say with assurance, "I thank thee, Father, that this Thy abundant and all-potential substance is now being made manifest to meet all my needs."

You can be specific or universal in your asking. Jesus said, "Whatsoever ye shall ask in my name, that will I do."

I have found that asking in the name of Jesus Christ strengthens immensely my consciousness of the Father substance, which is so necessary to the demonstration.

The more you practice this presence of God as Spirit substance the more powerfully you will feel it, until it becomes such a tangible reality to you that your inner consciousness will make contact with your outer thought almost the instant you mentally call upon it.

A company of persons gathered in the name of Jesus Christ can build a spiritual place in the ether and make it a continuous, spiritual battery, from which rays of energy and spiritual substance can be radiated to believing minds anywhere on earth.

The Christ mind will take up its abode in such centers of spiritual energy and co-operate with them in broadcasting health, wealth, and spiritual understanding everywhere. "Where two or three are gathered together in my name, there am I in the midst of them." "Whatsoever ye shall ask in my name, that will I do."

"Whosoever . . . shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it." As I say, we are demonstrating this, and it is being demonstrated everywhere. There is no question about it. It is not only reasonable and clear, but we have been proving it for fifty years, and we are going to go right on proving it for hundreds of years to come. Those who believe with us will demonstrate the Truth just as we have done. We have no corner on God; we have never implied that in any way. Come to the great divine fount of infinite omnipresent substance and receive fully and freely.

One of Jesus' parables illustrates the effectiveness of persistency in prayer.

"And he spake a parable unto them to the end that they ought always to pray, and not to faint; saying, There was in a city a judge, who feared not God, and regarded not man: and there was a widow in that city; and she came oft unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest she wear me out by her continual coming."

"I will pray with the spirit, and I will pray with the understanding also."

"Rejoice always; pray without ceasing; in everything give thanks: for this is the will of God in Christ Jesus."

Be Positive

BY C. O. SOUTHARD, M. D.

LET US THEREFORE draw near with boldness unto the throne of grace, that we may obtain mercy and find grace to help in the time of need."

In studying the mind and its activities we are too prone to read a great many books and to accept what certain authors say because of their prominence, and we do this in spite of the fact that different writers hold different ideas on the same subject. This is due to varying points of view. The result is that we sometimes seem to be in a maze, and at other times the way seems perfectly clear before us. But there is one method that will give each of us a clearer understanding. In following this method we should read with an open mind what different writers have to say on a topic; then without forming any opinion study first ourselves, then our friends and acquaintances, in the light of what we have read. As Paul says, "prove all things." We may then see the cause of the disagreement among authorities, and we shall discover the truth, which may turn out to be a composite of several ideas.

In pursuing this method of study we are struck by one outstanding fact. Deeply buried in each of our minds is a basic condition that rules our thinking. This condition is that of polarity. It is true that you may think positively on some subjects and negatively on others; but if you examine carefully, you will find that one or the other kind of thinking predominates. It is true that you cannot think positively and negatively on the same subject at the same time. You will do one or

the other, and which one depends upon the basic trend of your mind.

This basic condition is either positive or negative. If your basic state is positive, you will find your thoughts tend toward the positive side. You will then see the good everywhere without difficulty. But if it is negative, you will discover that your thoughts run to the negative side of every question, and your first thought on any matter will be a thought of doubt or of absolute evil. You will fail to see the good, for you will be looking for the worst in everything. Watch the conversation of your friends, for the fundamental state of mind will be shown in their talk. Watch yourself, and see what kind of thoughts arise in your mind on reading or hearing a bit of news. If you have difficulty in grasping the idea that there is nothing but God and that God is good, your thought structure has a negative underpinning.

Furthermore if this basic state of mind has been in control for a number of years, it will show in the expression of the face, in the attitude, and in the behavior of a person. One does not need to be a psychoanalyst in order to discover this condition. It speaks for itself. Gossiping over the back fence, condemning somebody without knowing all the facts of the case, continual looking for catastrophe, all these show the negative state of mind. But speaking good concerning somebody that others are condemning, refusing to gossip, and looking for good in everything all indicate the positive mind. The positive mind is sure and decides quickly, while the negative consciousness is vacillating, uncertain, and timid. A person having a consciousness of the latter type told me that she did not think we should ever ask for anything of God, lest we might make a mistake and ask for the wrong thing. It is such timid

souls who refuse to follow the words of Jesus "Ask, and ye shall receive."

But the positive-minded individual is not afraid to go ahead. With him it is better to make a mistake than to do nothing. If he makes a mistake, he knows he can rectify it; but if a person never does anything, never makes a decision after considering the facts and refuses to ask the Father for what he feels he needs, he might just as well be a cabbage for all the service he is. Such a person is vegetating, not living. He may be happy in a fashion, but his happiness will be that of a turnip. It is better to live and to face existence squarely, for life is only manifested in positive activity, and we were created to express the divine life in us.

If we read the history of this world, we find that the men who have accomplished anything have been positive minded. They have made mistakes of course, and some of these men have harmed not only others but themselves. But they have done something, and that is why they are remembered. Here is a great truth: he who never starts anything never accomplishes anything. If you wish to bake a cake, you must gather the materials and make a start or you will do without. Initiative is a necessity, and it is a positive faculty.

Jesus was exceedingly positive in every way. He could not have done the things He did if He had been otherwise. Could He have commanded the demons of sickness to leave a man if He had been negative? Would the winds and the waves have obeyed Him if He had not been positive? Of course not. "Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague." Does that word have a negative sound? No, it betokens a positive assurance that His word carried power. The disciples were rather

negative at first, but under His guidance they developed out of it, although they did not become really positive until the day of Pentecost. Then and not before then they spoke fearlessly and did the things that the Master had done. Paul, the chosen apostle of the Gentiles, was very positive. He began by working against the Truth, but after his sudden conversion he turned the full force of one of the most positive minds on record into working for that very Truth, without wasting time in regretting the past. To sit mourning in sackcloth and ashes may sound poetical, but it shows an intensely negative state of mind, and it is a waste of time. The positive mind is eternally busy at constructive work, letting the errors go.

All those who have been leaders of men have had a positive basis for their thinking and speaking, while the negative-minded have merely followed blindly and timidly. This is true of both empire builders and empire destroyers. One group had the good idea and followed it out, while the other group had the selfish idea and followed that. The real difference between the two is the difference between egotism and altruism. Both were positive that they could succeed and they did. This points to the impersonality of the power within man: it merely works as directed. Of course those who use it wrongfully must suffer the consequences, and we find that those who have used it egotistically have been wiped out by the reaction of the very forces that they used for self-aggrandizement. This shows the necessity of working according to the law of love if we would be really successful.

It is important for you to know in which state of mind you are functioning, and also why, for your state of mind has a great deal to do with your health or

lack of it. The state of mind usually dates from childhood, and if negative, it started with too much "Don't do that," "You can't," "You must not," or "That is wrong" until the growing mind accepted these ideas as rules of conduct. Sometimes it began with the refusal of those in charge of you to allow you to think for yourself, to make your own decisions, or to use your own initiative. So you grew up unable to do these things; and not knowing the cause of your trouble or its origin, you were unable to break away from this early training which has ruined so many lives. Sickness and failure to succeed because of this are far too common.

It is important that you analyze your own mind and find out how it is working, whether positively or negatively, because the negative state is at the bottom of your sickness or trouble; and you can never expect a complete cure before you have changed your mental attitude, before you have repolarized yourself. I have never seen a complete healing where the thoughts of the patient were always tinged with negation. Relief? Yes, I have seen great help given to such people by healers who were able to lift them out of it for a time, but there was always the inevitable relapse since the real cause had not been removed. But let a person change from the negative state to the positive and the miracle comes, for the way is clear. This change will show in the countenance, the speech, and the behavior, so we easily see when it has taken place.

This change is something that you and only you can bring about. It is a matter of re-educating the mind. It requires first the decision to think only positive thoughts and to speak only positive words. Then you must use your initiative and act. A teacher can help

you, but he cannot by any magic change your mind for you, he cannot think for you. You must do that yourself. "Assume a virtue, if you have it not" is very good psychological advice; for assuming a positive attitude even with fear and trembling and daring the negative to do its worst is the first step toward developing the positive state in yourself as a reality.

It would seem to be just as easy to think positively as negatively, but some people claim that they cannot do it. This is due to old established habits of thought. Now you must remember that man should not be subject to any negative habits and that a bad habit should be broken deliberately; for this means a change for the better in every way. To do this means to establish new habits of thought and speech, and this means changing your fundamental ideas of God and yourself and realizing your mastery over your own world.

Positiveness must be the natural state of mind, because God is intensely positive. There is nothing negative about Him. In fact the negative is a denial of His power. We are all a vehicle for His manifestation, and your mind and my mind are parts of His mind, the only mind there is. Therefore the natural state of mind is positive. Negation is a veil over it, like the cloud that comes between us and the sun. When the veil is lifted we behold the positive reality, and we wonder why we ever allowed the veil to have power. The change is made by constantly affirming the good and paying no attention to the negative, letting it go of itself into nothing that it is. Training establishes the new habit of thought, and we find that as we create the habit of thinking of God, the good, as being the only power, the thoughts of darkness take flight and we come into the light, just as we find that the sun

has always been shining when the cloud blows away. And it is much better to live in the sunlight than in the shadow. Yes, God is positive. He is the Great Positive of the universe, and you, His child, should be just as positive. "Awake, thou that sleepest," and claim your birthright. Be positive in all that you think, say, and do.

As I have said, some timid souls are so afraid of making mistakes that they never do anything. Some psychologist has written, "It is better to make a mistake than not to use your power, for use leads to development," and that is true. Still we need not make mistakes. We can avoid them. In the first place, we can let love rule us in making our decisions. That will eliminate selfishness. Then we must remember that there is a divine power ready to help us at all times provided we ask for assistance. One of the manifestations of this power is guidance; and I am of the opinion that the first thing a student of Truth should seek is divine guidance in everything that he does. It is one of the greatest gifts of God to His children, and when we follow His guidance, we cannot go wrong. Sometimes this guidance seems to be at variance with our material point of view, but God has a wider vision than we have, and He shows us the true way although He does not always give us the reason. However if we follow the lead, we usually understand why later, and we wonder why we did not see it before. Remember Solomon when he ascended the throne of Israel: he asked for wisdom and understanding that he might rule the people well; and the guidance was given to him, long life and riches being added. But the wisdom came first. Why not follow this method yourself. Ask for wisdom and guidance in all that you do. But when you do ask for a leading in any matter you must drop

all personal opinions on the subject, keep your mind open, and be prepared to follow it even if it is the direct opposite to what you had in mind. I have found by experience, which is apt to be a very dear teacher, that God does guide us in even the little things of life if we are open-minded and are seeking His help. And it pays to follow the guidance that He gives even though we can see no reason for it and cannot see where it leads. I have been guided in treating patients and in many other ways, and when I have followed the leading, things have turned out perfectly, while if I have refused to pay heed to it I have usually had cause to regret my decision.

If you are sick or in trouble, take hold of yourself. Look to the state of your mind. If you find that you are thinking negatively, put yourself in training and change the current of your thought. Make it flow freely in the positive direction. It is a matter of training. Would a fighter go into the ring without training and expect to win? Well, you have a battle on your hands, not with conditions and circumstances but with your own thoughts, and a rigorous training in right thinking is the only way to victory. Do not be afraid to be too positive in expressing yourself, but govern your work by love and keep yourself under divine guidance. You will be surprised at the change in yourself, and others will notice it. You will cease making mistakes and you will accomplish something, for God will be manifesting Himself through you.

In sickness it is very important that you repolarize yourself and become positive. Your affirmations of health will do you no good unless you are sure of the Truth they contain. When you repeat, "God is my help in every need," are you positive that this is a fact? Do

you really believe it deeply, or do you merely repeat it parrotlike, hoping that something will come of it? The least hint of a "perhaps" in your mind may stop the demonstration. But firm, positive faith in the Truth of the statement frees one from fear and brings a feeling that one may rely upon the higher self within, and then the help comes. We must be absolutely positive in Truth, because Truth itself is positive, and we must express it in its own terms if we are to use it rightly.

To cultivate the positive attitude, meditate on God, the good, as an active power. Use some such affirmation as this:

"There is nothing but God, and God is absolute good. There is no power but God, the good. Therefore omnipotent good is the only power in me and in my affairs, and only good can come to me. I am one with infinite good, which is now being expressed in and through me."

HEALING THOUGHT

I praise and give thanks that I am strong in the Lord and in the power of His might.

PROSPERITY THOUGHT

I praise and give thanks for the plenty, visible and invisible, that I feel and see everywhere.

(Use from July 20 to August 19)

Prayer of Prayers

BY NAOMI HALE

I WAS BROUGHT UP on the Lord's Prayer. Kneeling upon my small and weary knees each night, I repeated it as glibly and unintelligibly as a young monkey chattering in a tropical tree. I was intent only on hurrying through the words so that I could climb into bed. It didn't mean a thing.

When I became a little older and a bit more interested in spiritual things, more conscious of the demands of my immature soul, I began to analyze it, weigh it, and find it wanting. It was, I decided, barren and limited in scope, a very poor and plain prayer indeed.

It said nothing of blessing any one. It permitted no personal petitions peculiar to my individual needs and afforded no measure of self-expression. It was a very dull and unsatisfactory prayer for young lips to say, I thought.

"Our Father who art in heaven." The words I had been repeating so mechanically began to take on significance at last. In heaven! Heaven was far away, up among the stars, beyond the stars perhaps. I looked out of my window, and the stars were quite remote. God in His heaven seemed infinitely removed from me, indifferent to my small problems and perplexities, out of reach of my hungry heart.

"Hallowed be thy name." I had no very definite conception of the meaning of the word "hallowed" but it meant something untouchable, I thought. It pushed God farther away into that infinity of clouds

and stars and endless space. I felt myself dwarfed into utter insignificance; I seemed to be shrinking away as I clutched desperately at the image of receding deity. Desolation was in my soul.

"Thy kingdom come." My prayer for the first time began to halt and labor and fail. It seemed to me, as it has seemed to others far older and wiser, that this was not a prayer for man—as represented by one sorely puzzled small girl—but a prayer for God Himself. All for God.

"Thy will be done." The familiar words began to beat against my brain. God's *will.* God's will was something terrible, something horrible. When Mr. Smith's house burned down I had heard him say it was God's will. When the Jones baby died, that was God's will too. Mrs. Gray, a hopeless invalid, bowed to God's will. God's will meant misfortune and loss and illness to the helpless people of earth.

"In earth, as it is in heaven." I shuddered. Heaven too must be a dreadful place since God's will on earth was a baleful thing, directed against man's health and happiness. How could there be peace and bliss in heaven?

"Give us this day our daily bread." My wilted soul revived a little, for here the prayer at last recognized the needs of man. But bread, just bread, did not seem to me a proper subject for prayer. Bread was something I had always had as a matter of course—too much of it at times when I would have preferred cookies and cake.

Perhaps there might be people who had to pray for bread, but I knew none of them. Why bread was the commonest thing there was almost! It seemed a meager fare for God to offer, God who had lovingly

fed the Children of Israel on manna and quail. Bread!

"Forgive us our debts, as we also have forgiven our debtors." This was another phrase that was meaningless, that I could not understand. So far as I knew I owed no debts, and if I did owe them why should I not pay them? Why should they be forgiven me? My father had debts and paid them as a matter of course. Bills for food and rent. All honest men paid their just debts, I had often heard him say.

"And leave us not in temptation, but deliver us from evil." I sighed. At that tender age my temptations were small, but whatever they were, I had not thought of God as being concerned with them. I had thought of the ideas toward error as all my own.

And evil? If God's will was toward fire and death and sickness, why should we ask Him to deliver us from evil? I blundered on more and more perplexed and bewildered.

"For thine is the kingdom, and the power, and the glory, for ever. Amen." Again it had become definitely a prayer for God, not for me. I had no part in it. It awakened no spark, no slightest thrill of response, in my troubled soul, my suddenly doubting heart; satisfied no hunger there. Groping in sudden darkness, I found no light.

I got up from my knees and crept into bed. My familiar prayer was no prayer for me at all. I did not like it. It was a cold prayer, a weak prayer; it wasn't fair, it wasn't a prayer to live by. I decided quite calmly to repeat it no more.

Childish complexes are rooted deep. I would have no more of the Lord's Prayer. How was I to know that after many years, many doubts and sorrows, and much wandering in shadowy valleys more desolate than death

I should, like my mother, come to love that same prayer and to feel the need of no other?

The prayer of prayers! In it, I believe, lies the solution of the whole world's problems, the simple answer to the whole world's needs. I rejected it because I did not understand it, because its message was hidden from me owing to my own ignorance. It is very simple once you comprehend it, very simple and satisfying.

It is a secret prayer. Jesus, when He gave it to His disciples, told them so. It was not a prayer for the street corners, for public places. It was a prayer for secret communion with God, a prayer for the closet, the cloister of the human heart. It was moreover a prayer that contained terms and conditions.

OUR FATHER.

Not my Father, not your Father: "Our Father." Simply, at the very beginning this prayer establishes the brotherhood of humanity, becomes a prayer for all humanity. It takes in, embraces, the whole world, prays for all mankind.

WHO ART IN HEAVEN.

That faraway heaven beyond the stars? No! For the Bible says that the kingdom of heaven is within us. How that simplifies things, draws "our Father" closer, establishes a recognition of Him within our heart!

A Spirit indwelling, nearer to us than hands and feet, closer to us than breathing. In the beat of our heart and the pulse of our blood, in the breath that we breathe: God, life itself. Once that realization dawns one can sense a quickening, a feeling of intimacy

with and of belonging to, of being inseparable from, God.

HALLOWED BE THY NAME.

Hallowed! Untouchable? Never. Hallowed. Holy; spiritually whole, the dictionary tells us, whole and sound. Who does not in his heart long to be whole and sane and sound, innocent, pure in heart, free from possible defilement, of a character that evokes reverence and adoration?

Man by his very nature must have something bigger and better than himself, stronger than himself, to adore. It is an instinct that cannot be denied. We are worshiping creatures, we humans, whether we recognize it or not.

THY KINGDOM COME.

The kingdom of brotherly love, of understanding, and of the peace that does indeed pass all understanding. The kingdom that can only come all over the earth when every human heart recognizes the nearness of the indwelling Spirit, that very present help in time of trouble.

THY WILL BE DONE.

How wrong, how terribly mistaken, was my childhood interpretation of the will of God! How can we accept the will of our own indwelling Spirit as evil and cruel and vindictive? How can we bow our head humbly and at the same time blame God for the sins and omissions of man?

God did not burn down Mr. Smith's house. Human carelessness was responsible for that, just as it was, perhaps, for the death of the Jones baby. Mrs. Jones

was ignorant of diet and sanitation. Mrs. Gray, the invalid, was given a perfect body, and it is reasonable to assume that it lost its perfection through human circumstances, not through the deliberate will of God.

How reprehensible and ridiculous to consider the will of God responsible for the wreckage of human lives. God's will toward man is good. "On earth peace, good will toward men," the angel sang that night so long ago.

If God's will toward man had been evil, the human race would have perished long ago. It is God's will that the sun should shine, that the grain and the fruit and the flowers should grow, that the rains and the seasons should come and go.

The good is normal; evil is but a deviation, a departure, from the normal, and the cause of the failure of the normal to develop lies in man's ignorance, his greed, his selfishness, his pride.

IN EARTH, AS IT IS IN HEAVEN.

In every heart on earth may heaven dwell: as it dwells in the heart that recognizes that Spirit within, the kingdom of heaven made possible through the simple recognition of the truth that God is the center of our being, the cause and core of our existence.

GIVE US THIS DAY OUR DAILY BREAD.

Plain bread? Perhaps. It takes long years sometimes to acquire a realization of the value of the simple needed things like daily bread, to understand that there are large populations on earth in desperate need of crusts and crumbs, of just bread.

Give us our daily bread that no man may hunger either bodily or spiritually. Give us the plain things,

the simple things, the needed things: the staff of life whether it be for our spiritual or our physical hunger.

AND FORGIVE US OUR DEBTS.

It was a long time before I learned that debts meant sins, transgressions, trespasses, the sins that heap up and cover over the Spirit of God in our heart, shutting Him in and out, hiding Him from our consciousness. It is as natural as breathing for us to cry out against the burden of our transgressions, to call upon God to remove that burden from us, to make us clean and set us free.

AS WE ALSO HAVE FORGIVEN OUR DEBTORS.

Here is the condition, the "rider," as it were. God cannot remove our transgressions so long as hatred or resentment against persons who have wronged us hardens them, weights them down, imbeds them indelibly into the fiber of our nature.

We have our part to do. Our prayer of prayers halts here and is of no avail unless we conform to its terms and conditions. We have to unload our hates, get rid of them, cast them away from us. It isn't easy, but we have to do it. God knows we must, because He knows the human heart.

"Forgive us our debts," we beg. "Forgive others," we are told. Jesus tells us plainly: "If ye forgive not men their trespasses, neither will your Father forgive your trespasses."

That is plain, is it not? Fair and just? It is a covenant with man, with the heart of man. Let go of the prejudices and the envies and the hatreds and the hopes of retaliation and come with a clean heart for absolution. This is the command. Until we obey it

bars our way like an angel with a flaming sword. It is a moat that cannot be crossed, a hurdle that cannot be leaped, a door that cannot be opened without obedience to the condition imposed upon us. If we forgive others God will forgive us. The very key to the kingdom of heaven is within that very reasonable condition.

AND LEAVE US NOT IN TEMPTATION.

The temptation, perhaps, to pile up new hatreds and misunderstandings and greediness within us. The mistake of closing our heart again against all things good and true and wholesome. The danger of looking backward over our shoulder.

BUT DELIVER US FROM EVIL.

From all evil; from poverty and disappointment and illness, from the vicissitudes of life and the dangers. Everything. We need not take up our worries one by one, large and small, and present them individually. The one phrase covers them all, affirms our relief from their pressure. For Jesus said that our needs are known to our Father, familiar to Him, even before our prayers are uttered.

Whether the evils are from within or from without we are protected. It is like a comprehensive insurance policy that includes everything. We can dismiss our various ills and evils from our mind, knowing that God is attending to them; we can trust them to His care.

FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY, FOR EVER.

The kingdom of the human heart and the power that causes that same heart to beat, the blood to flow,

and the limbs to move. The power that makes the mind to function and the soul to know love and justice and compassion. The glory of understanding, of human hearts united together in the bonds of kinship and of realization of the good, the glory that is, I believe, dearest to God.

AMEN.

It is so. So be it. Once I considered it just a word, a longer period to end a prayer with. Now I see it as a seal set upon a covenant, a word quite small that means a great deal.

There it is, the Lord's Prayer, the secret prayer: a prayer for every one, for any one; a simple prayer, as intimate as food and drink to our lips, as universal as air and sunshine. It requires no dogma, no creed, no knowledge of complicated theology, nothing but a knowledge of the natural relationship between God and man.

It is a prayer for all nations, for all kinds of men, all creeds. It needs no church nor temple, no mosque nor synagogue nor tabernacle, no kiosk nor kirk nor earthly altar: nothing but the cloister of the individual heart, nothing but the will toward prayer.

The world needs it today as perhaps never before in the history of man. Nations are rising against nations and peoples against peoples. The rattling of sabers is heard in all the lands and the scent of powder and poison gas is an evil odor in the air.

Great and powerful nations are denying and defying God. Jews and Gentiles alike are being persecuted, driven from their churches and homes, their possessions stolen from them and their lives endangered. Freedom

and justice and liberty are vanishing from the earth.

Little children—those same little children with reference to whom Jesus said, "For to such belongeth the kingdom of heaven" and "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven"—are being taught to blaspheme, to sneer at the very possibility of a living, loving God. Their voices are lifted in hymns of hate, not gentle words of trust and praise.

They are drilled to prate of a brotherhood of man created from a conception of force and violence and hate. The whole world seems to be an odorous, seething caldron of hate and reprisal, of lust for power and longing for murder, of hatred of justice and law.

We in America are being called upon to do something, to do our part to end the slaughter and unrest. What *can* we do? What good can we do fighting murder with more murder, violence with more violence, adding force to more force, ourselves breaking the laws of God and man!

We can heap up more heartbreaks, nurture more hatreds, create more widows and orphans, and occasion more poverty and starvation, and watch civilization end in chaos. That is all, unless——

Unless we pray. I believe that the Lord's Prayer can save this bloody-minded, blood-bathed world even though with its blind hatreds, its trust in powder and power and destruction, it seems almost beyond redemption—almost entirely lost.

I believe that nothing but a universal return to religion *can* save it. There is no time, perhaps in all of the centuries of the world there never will be time, to unite all creeds, all kinds and colors of worship. There is no time for a new religion, a new interpretation of

the Scriptures, a new study of the books written by man about his Gods. No, there is no time.

But there is the Lord's Prayer: a prayer for Jew and Gentile, for Mormon and Moslem, for Catholic and Protestant, for Quaker and Brahmin and Buddhist, as well as for those who have never entered a church or known any prayer or religion at all; for the Arab on his desert sands and the businessman in his modern office, for the farmer on his land and the housewife in her kitchen.

For the young of the earth in their schools and at their play, for the old men and women in their secluded corners, for nurses and doctors, and patients, for girls in department stores and men in service stations and factories, and for the hurrying throngs in the streets; for every soul that lives and loves and breathes and longs for peace there is this prayer.

It is a powerful prayer, a magical prayer. It can not only save the world but change the world completely. It can wipe away all hatred and greed and lust for money and power, all injustice and tyranny and oppression—if we will only use it. Through it we *can* summon the kingdom of heaven into the earth; we truly can.

There is no other prayer like it, none so individual yet so universal. Going up ceaselessly from millions of hearts, rising like an incense day and night, how can it help but save the world?

If you have faith in God, or man, or self,
Say so; if not, push back upon the shelf
Of silence all your thoughts till faith shall come.
No one will grieve because your lips are dumb.

—ELLA WHEELER WILCOX

Parents' Question Box

BY ZELIA M. WALTERS

Question. My daughter of seven has been growing into the habit of disobedience almost unchallenged, because she has been so pleasant and good-natured all the time. My eyes were opened when a brother visiting me remarked, "That child gets away with anything, doesn't she?" This was the occasion: In running through the room she had upset a small table scattering magazines on the floor. As she continued on her way I said, "Pick them up, dear." "Oh, Mother, I don't want to pick them up now," she answered. She ran to me, gave me a hasty kiss, and continued out of the room. I heard her laughing outside as she joined her friends at play.

Answer. Disobedience is disobedience whether the child is sullen and defiant or amiable and evasive. We often see amiable, charming children "get away" with things not tolerated in other children. They are a little like the man in the scriptural parable, the son who said, "I go, sir," but who did not go. He did not do the will of the father. Nor does the laughing child who sings and smiles and kisses her mother, but who does not obey. Obedience is the foundation stone for the child. Without it he has nothing to support the building of character. Obedience to parents is a training for obedience to law all the rest of his days, and it is this obedience that will give him a strong, happy, and fruitful life. When you have recognized this problem, you have really solved it. If the child had sulked and said she would not pick up the magazines, you would have

taken her in hand and made her understand that the magazines must be picked up before anything else was done. You will now do just the same thing when she refuses smilingly to do what you have asked. She probably is not obstinate. A gentle but firm insistence will bring obedience. She may think it a bother to have to obey, but she will do it. With her, as with other children, you will be careful not to multiply commands when there is no reason for it. Do not speak hastily and carelessly and then feel that you must stand by your command. Do not be afraid to change your mind about what you have told the child to do. You will gain more of his respect if you change it after you and he have reasoned the matter out together. When a child has discovered that all your commands are directed toward his well-being and none are mere whims on your part, there will be no more problem of obedience. To the Truth-taught child you explain what obedience is for and you appeal to him carefully to obey parents, teachers, and all properly constituted authority so that he may get ready to obey the inner voice that will guide him.

Question. I have reluctantly come to the conclusion that my five-year-old child is a meddler. She opens cupboards and drawers and scatters the contents. I cannot seem to make any impression when I try to show her that this is wrong and will not be tolerated. She promises to refrain, but as soon as she is left alone she meddles again.

Answer. The child lacks the property sense and needs training with reference to "mine and thine." No community life is possible unless the members of the community mutually agree to respect the property and rights of others. The laws to protect property were the first to be made and enforced in primitive tribes. Like

most other virtues, respect for property is best taught by example. See that this child has her own place for her own possessions and that no one else meddles with them. She should have a room of her own if possible, but at least she must have a drawer or box or shelf that is her exclusive property. Perhaps her possessions have been treated too casually by adults, and this has created confusion in the child's mind. Give her her own chest of drawers and explain that she is to put her possessions in it and keep them in order; because no one else will touch them—just as she is not to touch the belongings of other people. Give her oversight while she is assimilating this. Help her to put the drawer in order.

Do not leave the child to flounder about with this new thought, perhaps to get into mischief and then be punished for it. Watch her until she gets her bearings. That is what mothers are for. They are supposed to carry out the Lord's Prayer, to see that the children are not led into temptation or abandoned if they get into temptation. If she has got into mischief in your room, do not allow her to be in your room alone until she has proved that she would not open a drawer or closet belonging to another person. Respect for individual possessions is a part of the divine law. We are all parts of a great whole, but we are also individuals with individual and different capacities, talents, and modes of expression. No two of all the millions on earth ever look identically alike. No two have interchangeable characters. God made us individuals, and the same law that sets us apart in the spiritual world runs through the material world. Put the training of respect for property on the Golden Rule basis. Say in effect to the child, Since you would not like me to meddle with your possessions, you must not meddle with mine.

Fulfilling the Law

BY CHARLES P. WADE

ALL DOWN through the ages it would seem that man has been confronted on every hand by law. Even when he was placed in the very delectable Garden of Eden, we are told that God said to Adam, "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it." And it was not long after man had disobeyed this first command given him in the Garden of Eden that he was overwhelmed by the laws that the great lawgiver Moses laid down for him.

Man today is said to have "inherited" these laws, and in addition there are the laws that governments have adopted since then. Even if man were not conscious of all those laws, there would still be the physical and mental laws of nature that confront him everywhere.

To be sure, we cannot consider all these laws here; but let us choose for our consideration the Ten Commandments, a passage in Isaiah, and the two commandments given by Jesus as the greatest of them all.

We are all familiar with the general idea of the Ten Commandments, eight being in the form of "Thou shalt not's." Now when a man wants to do a thing, kill for instance, and is confronted by the commandment "Thou shalt not kill," the commandment or law becomes a hated thing to him. It binds him and prevents him from expressing his nature freely. But when this same man has progressed to some extent and his nature has changed from negative to positive, the pro-

hibition of killing no longer binds him at all. The law might even be regarded rather as a prophecy of what the man will do when he has risen out of his negative state.

Perhaps we can see better just what this means if we hold a book out at arm's length and say to the book, "Thou shalt fall to the floor when I let go of thee." We are indeed stating the law of gravity in specific terms as applied to the book; but we can hardly say that we are telling the book to do something that it does not want to do or that is contrary to its nature. We are merely stating what the book will do in so far as we understand the nature of a book and the law of gravity.

The same is true of "Thou shalt not kill." If we are dealing with a man whose nature seems to be evil, then the law laid down for him is something that he does not want to obey, and it is irksome to him. But if we are dealing with a man whose nature is seen to be good, we are merely stating his customary course of action when we say, "Thou shalt not kill." Of course he will not kill, because killing is not in keeping with his nature. The law has nothing to do with him; he is above the law, not because he can kill in violation of the law but because it is not his nature to kill.

Now, briefly, as to the passage in Isaiah. The prophet is describing what will happen when there comes forth a shoot out of the stem of Jesse: "And the Spirit of Jehovah shall rest upon him." Isaiah goes on to say that the lion shall lie down with the lamb, and a little child shall lead them. And "They will not hurt nor destroy in all my holy mountain."

If into that holy mountain a man happened to come who wanted to kill, he would feel that the re-

striction was a hardship, for it would restrain him from doing what he wanted to do. But in the day when the man foreseen by the prophet rules in the hearts of the people, the people will not want to kill in all his holy mountain or wherever he rules. Therefore "they shall not" is merely a prophecy rather than a commandment.

Now, Jesus said, "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind. . . . And . . . Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth, and the prophets."

Perhaps even now we sometimes feel that these commandments are something of a burden. In fact, we have hardly understood what they mean. How shall we love God—what does it mean to love God so thoroughly? And indeed how can we really love our neighbor when he is sometimes so unloving and so unlovable?

The only reason this seems like a commandment to us is that our nature seems at least in some respects to be unloving. But instead of this being a commandment it is rather a prophecy of what we shall do when our nature is changed from negative to positive. Of what future time then is this a prophecy, this time when we shall come to see clearly just what the nature of God is, when we shall not be able to help loving Him with all our heart, with all our mind, with all our soul, and with all our strength? The way for us to love God right here and now therefore is to endeavor to get our vision clear as to what the true nature of God is.

There is not any one reading these lines who does not want a clearer vision or a clearer understanding of God, for it is eagerness for such an understanding that prompts one to study; and our seeking to know God is evidence of our loving Him. The commandment

then is rather a prophecy of how we shall love God when we really come to understand His true nature; for when we come to understand Him, then we shall have His nature to the extent of our understanding; and our whole heart, mind, soul, and strength is always given over to our understanding and its expression.

In endeavoring to understand God's nature so that we may love Him adequately it is well for us to understand just what is meant by the love of God. And since man is created in His likeness, it is well for us to see what elements in man's love are divine in nature; for while God's love is infinitely greater than man's, it is fundamentally different in degree rather than in kind.

Suppose you have a friend whom you love very much. You are walking alone and see a beautiful sunset. Spontaneously you exclaim, "Oh, I do wish my friend were here to see this!" Or you are a parent and you have something good served you. Spontaneously you exclaim, "Oh, I wish I could take some of this home to the children!" Perhaps you are a son or a daughter and success comes to you. Spontaneously you exclaim: "Won't Dad and Mother be pleased! Now they can have what they want." Or you are a husband and your pay envelope is a little fatter one night. Your first thought is to stop and buy something for the wife at home so that she may share the good that has come to you.

Each of these instances is an expression of love, variously called friendship, parental love, filial love, marital love. But there is one element common to them all; it is a spontaneous inclination or tendency to admit the object of one's love to a share in one's sense of joy or well-being. There is a second element common to all these forms of love; it is a tendency to shield or

protect the loved one from anything that would mar his or her sense of well-being. A friend protects his friend from hearing idle gossip that might hurt; a parent shields his child from the consequences of the child's own mistakes; a child hesitates to hurt his parents; a husband or wife tries to save the loved one from worry.

If we take these tendencies and raise them to the level of the infinite, we see that the love of God is the disposition of God, the divine being, the one presence, the one power, the one mind, to admit all to a share in His sense of well-being or perfection and to exclude everything not in keeping with that sense.

It is not in accord with the nature of a God who is love to ask who we are, or what we have done, or whether our parents came over on the Mayflower before pouring out to us all the blessings of His divine being. "It is your Father's good pleasure to give you the kingdom"; and it does not matter who or what we are in our own eyes or in the eyes of the world; it is still the pleasure of infinite love to pour out to us all its qualities and attributes so that we may stand forth whole and prosperous and wise, a perfect expression of perfect Being. If we have not received all that is poured out to us, we have not expressed as well as we might the fullness and joy of life; but that does not in any way change the nature of God, who forever continues to pour out the kingdom to us, a pouring out that can never be shut off now or throughout eternity.

In the same way, we are going on in our endeavor to understand the nature of Divine Being, not because there is recorded somewhere a commandment that we should do so but merely because we have got an inkling of the true nature of God and we find it so marvelous

and so altogether lovely that we just cannot help trying to understand it more. We cannot help pouring our whole heart and mind and soul and strength into an understanding of it, not because we think this will change the nature of God or His attitude toward us but just because it is our good pleasure to do so.

What now about loving our neighbor as ourself? We know (theoretically at least) that God is fundamentally good, so we may hope to love Him someday as we should—but our neighbor! Must we love him?—and as ourself?

It is a help in understanding many things to realize that we can learn about our relationship to God by its analogy to our relationship to people, as we did in the instances of friendship and human love; and we can learn about our relationship to people by its analogy to our relationship to God.

We found that loving God is seeking more and more to understand His nature. So loving our neighbor does not mean that we have to assume a hypocritical affection for him but that we seek to be understanding. We seek to be interested in his well-being: not to impose our ideas upon him but to rejoice either with him, if occasion presents itself, or silently within our own consciousness when we hear of his success or good fortune; and if we should hear of his misfortune, we certainly should not intensify it by repeating it and making a reality of it to ourselves, to him, or to others. We used to think that some one else's success might detract from our own, but now we know that the more the success idea is recognized by any one the more likely it is to spill over into our own experience. We can enjoy all the beauty of a scene, and still there is all the beauty of it for every one else to enjoy. The more we enjoy it the

more likely those around us are to notice and enjoy it.

But there is another very profound reason why we should seek to understand our neighbor as ourself, and that reason is that our understanding of our neighbor *is* an understanding of ourself! We know nothing of anything that goes on in the world except as we know about our own attitude toward it. Some one may say something to us that hurts us, and later we find that that was not what the person meant at all. We were hurt merely because there was in our own consciousness a potential attitude of hurt. Or some one may say something to us meaning to hurt us, and it misses its mark, like water poured on a duck's back, because there was not in our consciousness a potential attitude of hurt waiting to be aroused. We may see our neighbor as doing something small or mean although such smallness or meanness was not in the mind of our neighbor at all, we merely saw him through our own eyes.

We see how this may be true in isolated instances, but this is really the way we see our neighbor in general and in detail. There he is—and any one can see him? Yes, any one can see him; but every one sees him through his own eyes. The hat our neighbor has on may be perfectly hideous to one and perfectly lovely to another, each seeing it through his own thoughts of what is beautiful and what is not. Every one can see that he is mean and unkind and pronounces him so? That just means that the thought of meanness is widespread among our neighbors and that we are falling in with it.

If we seek to understand our neighbor, we may find something very lovely and lovable there under his rough exterior, and by our recognition of that which is lovely we may help him to discard the roughness. Furthermore it behooves us to see our neighbor as perfect,

because just as man is prone to create a God in his own (man's) image, so man sees his neighbor according to his own concepts. We had better love our neighbor as ourself, because our neighbor as we see him is ourself, since we see him according to our own concepts.

Let us realize that, as Paul said, "Love therefore is the fulfillment of the law." Love in this sense of interest prompted by a desire to see good expressed everywhere, love in this sense of seeking to understand God and to understand our neighbor, love in this sense of seeking to understand life in all its various activities and aspects—it is love such as this enables us to fulfill the law by raising us above the law. It is not that, being above it, we would then desire to violate it but that it would then be our nature to express only that which fulfills the law.

This love is evidenced within us by our desire to understand God's nature so that we may have that nature ourself, or rather that we may awake to the glorious Truth that we do have that nature now. That nature is our divine heritage from the foundation of the world, and nothing and no one can take it from us. We may try to cover it up by our belief that is not ours and by our false belief that our nature is otherwise. But as we brush aside the unclean coverings, there it is as bright and as shining as ever, and nothing can ever really tarnish or corrupt it.

"Awake, thou that sleepest, and arise . . . and Christ shall shine upon thee."

NIETZSCHE SAID: *A serpent that is unable to shed its skin is doomed to perish. Likewise, those who cannot change their opinions, get out of old ruts, grasp for something better, will as surely perish*

Open That Door

HERE AND NOW!

BY STELLA L. TERRILL

Part Seven

IN REVIEWING what we have said about opening doors in the treasure house of life, we find that it is the same key that unlocks them all; and that the key is within the reach of all. Further we find that there are two means of procuring the key. One is simply to believe, to let go and accept; and the other is to forge a key by the slow process of faith and works, by repeated effort, by constant observation that all is right with us and with the world.

Once the door is unlocked, whether to health, wealth, love, self-expression, or happiness, we have still to open the door before we can go in and claim the treasure. This, we saw, is accomplished by our conscious thought, spoken word, and directed act.

No one is alone in his striving to open the door to his heart's desire. Slowly but surely on all the battle fronts for better living great victories are being won that affect the individual as well as the mass collectively. Emerson declared, "All great ages have been ages of belief." This is an age of belief in good for all. To that end great minds are being turned to great efforts for the benefit of all. Wholesale efforts are being made to open the door for abundant supply for all.

While the world turns slowly to solving the problem of supply for all—food, clothing, shelter, peace, and plenty—you, the individual, may take advantage

now of victories already won. In comparison with the mass the individual may shoot up like a mushroom into the place he desires, while the mass grows slowly. Thus the individual never is limited by the slowness of the collective body. The world level is raised gradually in proportion as individuals here and there see Truth, make it their own, and turn to help some one near them.

As an outstanding example of a man who has opened all the doors in the treasure house of life, and one who sets a pace in the new economic regime of America, consider George A. Hormel. Many know the story of the man who started a packing business in his kitchen and developed an industry now employing some four thousand people. But not every one has had the opportunity to see him in person and to talk with him and thus learn the clue to his success, as it was my privilege to do when I called on him recently for an interview concerning another matter. Hoping it will inspire others as it inspired me, I share the experience.

It was at his home on a hilltop in beautiful Southern California that I went to interview the man in whose ideas on economics I was interested. He was walking in the garden when I arrived, and as he came toward me, a large, calm man, his humorous blue eyes smiling, I thought: "If I had met him in rags on a park bench without the surroundings of wealth, I should still know that here was a man who by self-mastery could solve any problem of life."

He greeted me, and as he began to talk I knew my first thought was correct. Nothing about the man suggested that he possessed great wealth; he could begin anywhere and create a fortune; his real wealth lay in his very nature.

From the start it was evident that this man had long

ago learned that money in itself cannot give health, happiness, love, not even guaranteed security, and that it is not the real wealth of mankind. He did not want to talk about success and business. He was enthusiastic about the beauty of the sunset as seen from his front lawn and of a fog bank in the distance that hid far-off Catalina Island. After that we inspected his rare and common flowers, the trees he had planted with his own hands, his cactus gardens.

Eager to get a clue to his character and success, I said, "Mr. Hormel, a man of your years and experience must have stored up many thoughts about life and what is necessary for happy and successful living."

Turning to see whether I was seriously interested or was merely interviewing him, he said it could all be answered in one word: "Service." He explained further:

"The object is to be constantly striving to do something better than it ever has been done before. Money is not the object, but service."

Not money, not goods, not profit, not things, not backing nor political pull are necessary for success, but service. A serving of yourself, a giving of your talent, your strength, your ideas, your time and energy, whatever it is, give all of it to the world and all that you desire will come back to you.

Mr. Hormel has always followed Christian principles in his business. He is a tither. One does not wonder at the success of a man who can say, as he said then: "The best book on economics ever written is the Bible. To the extent that business America obeys these laws, to that extent will our nation prosper and all its people be happy. To the extent that we violate these laws, the Golden Rule, to that extent both business and humanity suffer."

I concluded my interview and went away, thinking again that my first impression of the man had been right; that he was a living example and proof of the fact that the rich consciousness, coupled with a deep and real desire to serve, is the foundation of all good fortune.

Before closing this series I want to give an example from life that embodies every point brought out under the five separate heads. It concerns two sisters, now elderly women, whose life streams have flowed in opposite directions owing to the different keys they used to open the doors in the treasure house of life: their different belief.

When Addie and Mary were mere babies they seemed to have an equal chance in life except for size and health. Mary was a homely little thing, sickly, undersized, and crying. Addie, two years older, strong and able to get out of her mother's way, was happy and even then showed signs of being a great beauty.

Their mother blamed the father for almost everything unpleasant in her life and "hard times" for the rest. He in turn blamed his wife, his employer, and even the weather, which he said gave him rheumatism, for his troubles. Addie lived in this atmosphere until her marriage.

But the gay young Aunt Deborah, sweet and kind, took the sickly little Mary to live with her and her husband Dan, and all the neighbors cried, "That will be the ruination of that child," for Dan and "Debbie" were the talk of the countryside for pure shiftlessness.

Dan worked half a day, played and laughed and fished and strummed his battered old guitar the other half. They played for the country dances, idled time away, read poetry, and never worried. Never did they

complain about life or each other; never showed fear nor resentment. People said they hadn't sense enough to come in out of the rain. Truly enough, they often took long walks in the rain—for pleasure, they said.

The point is not whether they were living right or wrong; but what did they do for little Mary by so living? For the child grew up to look for wild flowers almost before the snow had gone; to watch for the rainbow while the rain yet fell; to listen to the music of the wind though she shivered in thin clothing, and not to be afraid of the dark or of poverty or of life.

Addie, it seemed, started with everything to make life successful and happy. She was beautiful, strong, and healthy, and she married a wealthy man who adored her. She had two fine children. Addie had everything except the right attitude toward life. She had plenty, but to her it was not quite enough. Nor did she enjoy it, being worried lest she lose both wealth and husband, and always fearful, always unsatisfied.

Mary married a very ordinary man, who passed away and left her with a small income, large debts, and five young children. Mary was not overwhelmed by that misfortune. She said five children were fortune enough for any woman. Those children grew up thinking they were pure treasures to their mother. She gave them her happy, grateful outlook on life. Today she is white-haired and lovely, an inspiration to all who meet her.

Today Addie is wrinkled, so soured on life that her mouth is a straight line, her eyes sharp, her voice rasping and every word one of criticism. She looks twenty, instead of two, years older than Mary. She was long ago deserted by her husband, she has lost the respect and love of her children, and she says life has

been a failure. Addie knows the name of every major criminal in the United States in prison and at large. She reads every word of stories of kidnapping or financial scandal and all the murder news. She says the world grows worse, that marriage as a social institution is a failure, that no child is worth the grief it gives the parent, especially for the mother.

If you knew Addie you might say, "Poor old thing, what a lot of trouble she has had." Addie would agree with you and say more truthfully than she would realize, "It was no more than I expected."

Mary loves people. She says there are more good people than bad in the world. She is so sure that all is right with God's great plan that she sees evidence of it every day. Her most frequent remark is "Good things are happening so fast all over the world that a body is hard put to it to keep up with them." She reads news of the latest discoveries of science, new thoughts in religion and psychology, and mentally claps her hands and says in delight: "Thank God, the world grows better. It is up to me to grow better too."

As far as stored wealth is concerned, Mary is not wealthy. She never felt the need to hoard or save. Every need has always been supplied. Her five children adore her and strive for the privilege of doing things for her. No one feels sorry for Mary. Every one is too busy loving and admiring her or listening to her cheerful counsel. A certain well-known attorney never goes to court with an important case before talking it over with Mary. He says her clear thinking and sense of justice arm him with the sureness he needs to win the case.

As I see it, the difference in these sisters' lives hangs on one thread. Mary knows beyond the shadow

of a doubt that all is right and good, and she patterns every day of her life on that belief. Of course she meets conditions that prove to her she is right. Addie is just as certain that all is wrong and patterns her life on that belief; naturally she too meets conditions that prove to her she is right.

Did it follow that their more habitual thought and attitude toward life brought their affairs into certain channels, or did the way their affairs were going produce their attitude? and which one is right? In other words, does the world grow better or worse?

Take crime as one example of their difference of opinion. Mary believes a new attitude toward crime and punishment is coming that will lessen crime because it will lead to an understanding of people and to helping them to prevent the criminal act instead of punishing them after it is committed.

Addie thinks crime is so much on the increase that nothing ever can be done about it. Yet Addie would only have to read the story of Newgate Prison and Elizabeth Fry and then visit a modern women's prison to get her answer. Or she might think of modern trials that permit the presence of psychiatrists in comparison with those which led to the burning of the Salem witches. Or she might consider that today the civilized world tolerates the death penalty for but few crimes whereas only recently, as history shows, there were scores of crimes punishable by death.

The world is not perfect, not in any manner or form. But it does steadily grow better. Even school children know that from the reading of history. Yet for the one who believes that it is wrong and growing worse there is plenty to substantiate the belief. The trouble is that such a belief but opens the doors for

adverse and ill conditions in the life of the one who holds it. It seems sheer economy and all-round good sense then, clear outside the standpoint of religion, if you like, to believe the best.

In thinking over all that we have said about opening the doors to the heart's desire we see a startling truth that we might have overlooked all through the series. It is this. The same key that unlocks the door to the good and desirable things of life is the master key that unlocks every door to the undesirable as well. The key is faith. Moreover the key itself not only unlocks the door but determines the kind of effort we shall put forth actually to open it once it is unlocked. How can it be otherwise since the deepest belief directs the thought, the spoken word, and the act itself.

Whatever your problem, whatever door seems to be locked and closed to you, know that you alone can put the key into the lock; you alone can unlock the door, you alone can open it and enter and claim the fortune waiting. No other person can do it for you; no other can prevent you from doing it. So go forth, unlock that door today, here and now, in the name of the Christ power within you!

(THE END)

EMERSON DECLARED: *There is a time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better or worse as his portion; that though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given to him to till.*

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 6, August 6, 1939

UNITY SUBJECT—*The Power of the Highest.*

INTERNATIONAL SUBJECT—*Elijah: A Life of Courage.*
—I Kings 18:30-39.

30. And Elijah said unto all the people, Come near unto me; and all the people came near unto him. And he repaired the altar of Jehovah that was thrown down.

31. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of Jehovah came, saying, Israel shall be thy name.

32. And with the stones he built an altar in the name of Jehovah; and he made a trench about the altar, as great as would contain two measures of seed.

33. And he put the wood in order, and cut the bullock in pieces, and laid it on the wood. And he said, Fill four jars with water, and pour it on the burnt-offering, and on the wood.

34. And he said, Do it the second time; and they did it the second time. And he said, Do it the third time; and they did it the third time.

35. And the water ran round about the altar; and he filled the trench also with water.

36. And it came to pass at the time of the offering of the *evening* oblation, that Elijah the prophet came near, and said, O Jehovah, the God of Abraham, of Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word.

37. Hear me, O Jehovah, hear me, that this people may know that thou, Jehovah, art God, and *that* thou hast turned their heart back again.

38. Then the fire of Jehovah fell, and consumed the burnt-offering, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

39. And when all the people saw it, they fell on their faces: and they said, Jehovah, he is God; Jehovah, he is God.

GOLDEN TEXT—

Jehovah is far from the wicked;
But he heareth the prayer of the righteous.
—Prov. 15:29.

SILENT PRAYER—*The word of Jehovah in my mouth is Truth.*

Integrity of thought is the most vital thing to man as an individual. As a member of the race he thinks the race thought as a matter of course, and his thinking is so far from having any trace of originality or spontaneity that it has been described as thinking "through the blood stream." The power that resides in the race thought is the cumulative power of numbers.

Man's thoughts can be recalled from race allegiance and centered in the one source, God. The people whom Elijah called to come near to him represent thoughts that have become wholly material. To convince man of the reality of Jehovah and turn his thoughts permanently from sense consciousness to the things of Spirit is the work of Elijah (Jehovah is God), who represents the I AM in realization of its unfettered power.

Before unfettered power can be realized man reestablishes permanent resolutions of purity and covenants of conformity with the higher law of obedience. Elijah repaired the altar of Jehovah that had been thrown down. Obedience seems a simple matter, but

many faculties enter into its perfect expression. The twelve fundamental faculties of man contribute to it, each faculty in its regenerate form. Elijah took twelve stones and fitted them together to form the altar, each stone representing one of the sons of Jacob, who won the name of Israel in recognition of his perseverance toward perfection.

Obedience is justified for its own sake, but it helps man in addition to marshal his forces and control his thoughts. Elijah's sacrifice to Jehovah was more than a symbol of the refining process that is always going on in man's consciousness. It was a test for the purpose of proving reality. Whether the vital energy of life, the divine fire, resides in materiality or in Spirit is a question to be resolved to the satisfaction of each person before he can turn his whole thought to acknowledgment of God in all things. We may make the testing of spiritual power as rigid as we like as long as we realize that tests of this kind are really tests of the strength of our faith. Elijah's faith was equal to every test that he could devise, not even the sodden trench and the stones proving beyond the power of the divine fire to consume.

Materiality has a strong hold on the faith of man, and radical treatment is required to overcome it in favor of spirituality. Baal is worshiped in many forms and under many guises. The doctrine that might makes right is one form that has lasted from the beginning of recorded history down to the present in unimpaired strength. The fact that man has always fought wars is no reason why wars are a part of reality and must always be resorted to in the settlement of disputes. Whoever will make soldiering and military strength obsolete will match the achievement of Elijah in calling

down fire from heaven to consume the evening sacrifice. Whoever will adjust international boundaries so as to leave every nation satisfied to disband its defensive forces and spend on education the sums hitherto appropriated for defense will be doing the work of Elijah.

The forces of materiality that control men today can be consumed as completely as the bullock that Elijah offered. To do so will take faith as unshakable as his. It may take more apparent effort than Elijah made, or it may not. As a rule, the most effectual work is that which is done silently. Elijah's main work was not that of preparing the altar and the bullock and of filling the trench with water. Part of these tasks he delegated to others. His real work was the knowing of Principle and the recognizing of but one power in the universe. The I AM is capable of grasping the idea of perfection and of holding it fast until it becomes manifest.

Fire falling from heaven would on first thought seem to be a miracle not capable of being explained in the light of our present understanding. Yet every one has seen fire fall from heaven in the lightning's flash and knows how violent and destructive it sometimes proves. A heavy rainfall followed not long after Elijah made his offering. Whether this explains the occurrence or not is immaterial, since the lesson for us is the necessity of our holding to the highest conception of the source of power of which thought is capable. This done, action is bound to follow, and it will be such action as we shall understand here and now.

We may not at once understand the outworking of mental action that is in harmony with divine law, but we soon come to know when such harmony has

been maintained and to expect the inevitable outcome. Recognition of principle in action is a long step forward from the reliance on material forces that characterizes the natural man. To know God as Spirit is an emancipation in itself. "Jehovah, he is God; Jehovah, he is God."

QUESTIONS

1. What do the people whom Elijah called to come near to him represent?
2. Outline the work of Elijah and state what his name represents.
3. How does obedience on man's part help him?
4. Explain the full meaning of Elijah's sacrifice to Jehovah. What was his chief work?
5. Does recognition of Principle at work prove that man is developing spiritual understanding?

Lesson 7, August 13, 1939

UNITY SUBJECT—*Spiritual Healing.*

INTERNATIONAL SUBJECT—*Elisha: A Life of Helpfulness.*—II Kings 5:1-10, 14.

1. Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him Jehovah had given victory unto Syria: he was also a mighty man of valor, *but he was* a leper.

2. And the Syrians had gone out in bands, and had brought away captive out of the land of Israel a little maiden; and she waited on Naaman's wife.

3. And she said unto her mistress, Would that my lord were with the prophet that is in Samaria! then would he recover him of his leprosy.

4. And one went in, and told his lord, saying, Thus and thus said the maiden that is of the land of Israel.

5. And the king of Syria said, Go now, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand *pieces* of gold,

and ten changes of raiment.

6. And he brought the letter to the king of Israel, saying, And now when this letter is come unto thee, behold, I have sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

7. And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? but consider, I pray you, and see how he seeketh a quarrel against me.

8. And it was so, when Elisha the man of God heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

9. So Naaman came with his horses and with his chariots, and stood at the door of the house of Elisha.

10. And Elisha sent a messenger unto him, saying, Go and wash in the Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

14. Then went he down, and dipped *himself* seven times in the Jordan, according to the saying of the man of God; and his flesh came again like unto the flesh of a little child, and he was clean.

GOLDEN TEXT—*Be ye kind one to another.*—Eph. 4:32.

SILENT PRAYER—*I send forth my word to do the divine will.*

Naaman, "captain of the host of the king of Syria," represents the executive activity of the personal will. Syria represents the intellect and the king of Syria the directive power of the intellectual realm of mind. When the intellect rules man completely so that he bows down in the house of Rimmon, attributing all increase of good in his life to the intellect guided by the senses, a separation from the true source of life and Truth takes place in his consciousness. Pride of intellect cre-

ates an impure condition, just as gangrene sets in wherever the blood supply is stopped. Personal pride in intellect shuts off the conscious flow of spiritual life into man, and although he may be far advanced in every other respect (a mighty man of valor), he becomes a leper in a spiritual sense.

Although to all outward seeming a man may be wholly given over to the power of intellect functioning through the senses, he may still receive an inkling of spiritual Truth through intuition when he invites his soul. The little Israelitish maiden who was a slave to Naaman's wife represents the intuition of the soul expressed as spiritual discernment. Such intuition, reduced to a state of complete subjection to intellectual dominance in man, can do no more than cause him to wish for knowledge of his spiritual I AM. "Would that my lord were with the prophet that is in Samaria!"

Elisha (God is a savior) represents the spiritual I AM. The great prophet was in Samaria, which means "watch mountain" and signifies intellectual perception or the department of the consciousness that functions through the head. When a great healing is to be accomplished the mind is concentrated on the work to be done and cannot be deflected from it by any lesser consideration.

The king of Israel represents the ruling power in the realm of spiritual thought, but man is not always fully conscious of this power in himself. "Am I God, to kill and to make alive?" Instead of questioning our ability to express divine power we should affirm it in full faith and expectation. We should not then have cause to give way to despair (rend our clothes) over the apparent conflict between the intellectual and the spiritual consciousness. We should know that the

former in all good faith must defer to the latter where permanent healing is at issue.

The true I AM in man does not admit the impossible. It therefore sees no occasion for loss of hope, for fear or despair. "Let him come now to me, and he shall know that there is a prophet in Israel." We who wish to be healed of our infirmities whether of the body, the will, or the intellect must come to a realization of the law under which healing takes place. We must learn to use the I AM constructively. This is accomplished through the word. Elisha sent word to Naaman to "go and wash in the Jordan seven times."

The word alone is not enough however to complete the desired healing. It must be obeyed. The Jordan (the south flowing) represents the life current. The will (Naaman) must be washed in the life stream, because as man's spiritual perception reveals to him the realities of life he is convinced of the need of cleansing the personal will. This is done by denying the power of material beliefs and limitations. Both the mind and the body express their natural purity and perfection when the will is under the direction of Spirit.

As long as the will is dominated by the intellect it is difficult for man to see any good in denial. The currents of thought (rivers) in the intellectual man's consciousness consist of reasonings about life (Abanah) and outer, intellectual ideas and activities (Pharpar). To be steeped in such ideas while lacking the spiritual power of the I AM (Elisha) is to receive no real understanding of reality and consequently no healing.

Reflection is a servant of the intellect as well as of the Spirit, since it is a universal mind activity. When the willful or headstrong man has had time to reflect on the thought of denial, he decides that it is at least

worth a trial and that no harm will be done by taking this step. Pride humbles itself to the point of obeying, if not in faith at least with an open mind. Desire for healing unites with obedience and open-mindedness to make healing possible, whereupon the will of the intellectual man is completely transformed (dipped seven times) into the humility of the divine will, as the latter enters into man's mind and wholly possesses him.

QUESTIONS

1. What does Naaman represent? Explain his contracting leprosy.
2. How does intuition permeate the consciousness of the intellectual man? What represents intuition in this lesson?
3. What is the meaning of the name Elisha? Explain why the great prophet was in Samaria.
4. "Am I God, to kill and to make alive?" In what consciousness is a question like this asked by man, and what should be his attitude towards his power under divine law?
5. How must one use the I AM in order to do healing work?
6. When man's will is obedient to the direction of Spirit, what follows?
7. Interpret Naaman's anger at Elisha's message, and explain how his healing was finally accomplished.

Lesson 8, August 20, 1939

UNITY SUBJECT—*Man's Responsibility as a Citizen.*

INTERNATIONAL SUBJECT—*Beverage Alcohol and the Community* (A Social Aspect of the Liquor Problem). —Joel 1:5-7; Dan. 5:1-5, 17, 25-28.

5. Awake, ye drunkards, and weep; and wail, all ye drinkers of wine, because of the sweet wine; for it is cut off from your mouth.

6. For a nation is come up upon my land, strong, and

without number; his teeth are the teeth of a lion, and he hath the jaw-teeth of a lioness.

7. He hath laid my vine waste, and barked my fig-tree: he hath made it clean bare, and cast it away; the branches thereof are made white.

1. Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand.

2. Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which Nebuchadnezzar his father had taken out of the temple which was in Jerusalem; that the king and his lords, his wives and his concubines, might drink therefrom.

3. Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king and his lords, his wives and his concubines, drank from them.

4. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

5. In the same hour came forth the fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote.

17. Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; nevertheless I will read the writing unto the king, and make known to him the interpretation.

25. And this is the writing that was inscribed: MENE, MENE, TEKEL, UPHARSIN.

26. This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and brought it to an end.

27. TEKEL; thou art weighed in the balances, and art found wanting.

28. PERES; thy kingdom is divided, and given to the Medes and Persians.

GOLDEN TEXT—*Woe unto him that giveth his neighbor drink.*—Hab. 2:15.

SILENT PRAYER—*I rest in God, and His Spirit of wholeness refreshes and renews me.*

In sense consciousness man lives merely for today. He has no vision of better things, no discernment of larger truth worth working out. Worse still, he lacks the ability to foresee the inevitable result of self-indulgence. When man gives himself over to the habit of intemperance he ceases to regard consequences. Sufficient to his day is the evil thereof.

When the law makes itself manifest therefore in confusion and destruction, he finds himself unprepared for its manifestation. A swarm of locusts eating up all before them is a parallel in the outer world to what takes place within man when he succumbs to alcoholism. Will power, self-control, abstemiousness, character, all are swallowed up in a flood of sense influences. Destruction of the inner man is complete.

Whatever undermines character in the individual lowers the morale of the community in which he lives in so far as he contributes to the community's life and thought and influences others. Among the so-called well-to-do where alcoholism is confined more or less to the privacy of the home or the club the influence of the habit is less pervasive than it is among poorer people where indulgence is a matter of general knowledge. Intemperance is taken more or less for granted among them and is little regarded. A lower standard of individual and civic character and conduct results.

Every one has a responsibility to discharge to his fellows. He is responsible for ordering his life as an individual so as to approximate the highest standard that he is capable of entertaining. Belshazzar, the king, had a low standard. His name, meaning "prince of Bel," represents mere sense judgment or instinct. Making no appeal to God for right judgment when the invader threatened his kingdom and his life, he played

the part of a mere animal in making a feast for a thousand of his lords and carousing with them.

The gold and silver vessels from the Temple in Jerusalem had value in Belshazzar's eyes only because of the precious metal of which they were fashioned. The fact that they were dedicated to Jehovah had no weight with him. The natural man may give himself over to sense and to materialism so completely that immaterial values are beyond his ken. The vessels of the Lord here refer to the various means of expression in the mind and body of man. Instead of realizing their spiritual significance and use and conserving both the sense man looks upon them as material and stimulates them artificially.

Examining the natural or sense consciousness to determine why man gives way to the desire for stimulants and forms the drink habit does not answer the question of what to do about it. More constructive methods than have yet received general recognition are called for. The higher consciousness and the manner of entering into it must be studied and mastered.

Good resolutions are a step in the right direction, but too short a step. Affirmations of the I AM's strength, purity, and thirst for the water of life establish one in the positive consciousness of God's power. Daniel (God is judge) represents spiritual judgment. Early in his slavery in Babylon Daniel "purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank." The purpose in the heart may be called a good resolution, but it is more than that. It is part and parcel of the man himself. Affirmations of spiritual strength and of victory through the I AM give it permanence.

The handwriting on the wall has been the theme of

many homilies, most of which have treated it as a miracle pure and simple. Even Daniel, who had surpassing knowledge, skill, and understanding, did not undertake to explain how the writing was done but limited his interpretation to the words themselves.

The words "MENE," "TEKEL," and "UPHARSIN" were three Aramaic words in common use in the Babylonian markets in the time of Belshazzar; therefore it is highly improbable that he did not know their ordinary commercial meaning. What he did not know was their application to himself. The man of spiritual judgment was able to apply them to the particular case. The word "MENE" indicates a measure or weight in silver or gold, hence it meant to Daniel "measured" or "numbered"; and knowing that the enemy was at the gates of the city, he saw that Belshazzar's reign was concerned in the present numbering.

"TEKEL" is the Aramaic equivalent of the word "shekel," a coin or weight in silver or gold. Daniel's rendering of this word "weighed" meant: "Thou art weighed in the balances, and art found wanting."

"UPHARSIN" is a compound of the word "and" and the word "PERES," another term used of money and meaning a half mina or thirty shekels. Daniel saw in this word a forecast of the division of Belshazzar's kingdom. Thus spiritual judgment sees Truth shining through the ordinary language of the commercial world.

QUESTIONS

1. What parallel exists in the outer world to the deterioration of the inner man when under the spell of intemperance?
2. What is man's responsibility to others?
3. What is the lesson of Belshazzar?
4. How was Daniel able to interpret the handwriting on the wall?

Lesson 9, August 27, 1939

UNITY SUBJECT—*Pride.*

INTERNATIONAL SUBJECT—*Uzziah: A King Who Forgot God.*—II Chron. 26:3-5, 16-21.

3. Sixteen years old was Uzziah when he began to reign; and he reigned fifty and two years in Jerusalem: and his mother's name was Jechiliah, of Jerusalem.

4. And he did that which was right in the eyes of Jehovah, according to all that his father Amaziah had done.

5. And he set himself to seek God in the days of Zechariah, who had understanding in the vision of God: and as long as he sought Jehovah, God made him to prosper.

16. But when he was strong, his heart was lifted up, so that he did corruptly, and he trespassed against Jehovah his God; for he went into the temple of Jehovah to burn incense upon the altar of incense.

17. And Azariah the priest went in after him, and with him fourscore priests of Jehovah, that were valiant men:

18. And they withstood Uzziah the king, and said unto him, It pertaineth not unto thee, Uzziah, to burn incense unto Jehovah, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honor from Jehovah God.

19. Then Uzziah was wroth; and he had a censer in his hand to burn incense; and while he was wroth with the priests, the leprosy brake forth in his forehead before the priests in the house of Jehovah, beside the altar of incense.

20. And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out quickly from thence; yea, himself hasted also to go out, because Jehovah had smitten him.

21. And Uzziah the king was a leper unto the day of his death, and dwelt in a separate house, being a leper; for he was cut off from the house of Jehovah: and Jotham his son was over the king's house, judging the people of the land.

GOLDEN TEXT—*Every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.*—Luke 18:14.

SILENT PRAYER—*"I can of myself do nothing." "The Father abiding in me doeth his works."*

The lifting up of the heart, except where it is lifted up "in the ways of Jehovah" as in the case of Jehoshaphat, results in pride and ill-considered conduct. It was so in the case of Uzziah whose name means "Jehovah is strength," and whose full name, Azariah, means "help of Jehovah." Kings represent ruling faculties of the mind in the body consciousness.

Religious pride is an old besetting sin in man. Uzziah was proud of his record of doing right. To be proud of the performance of one's religious duties is to center attention in the self instead of in God. Self-forgetfulness comes only as man lifts up his heart in the ways of Jehovah. Jesus said, "I, if I be lifted up from the earth, will draw all men unto myself." When attention is drawn to the Christ in man and not to the man himself, personal pride is not cultivated. To excel in whatever one does is admirable, but to desire to excel for the sake of excelling is not.

When the personal will is given free rein it tends to become autocratic and dictatorial. The divine right of kings, once acknowledged as unquestioned, gave the will unlimited scope. Nevertheless Uzziah's strength was on the side of righteousness and good judgment as long as he had the counsel of Zechariah (Jehovah has remembered), whose name signifies spiritual consciousness. Zechariah "had understanding in the vision of God," and no suggestion came from him that Uzziah burn incense to Jehovah.

The burning of incense symbolizes transmutation of the finer essences of the body into radiant spiritual substance. Paul calls the organism of permanent character that results from the transmuting process the "celestial" body. None but those who are in spiritual consciousness and therefore possessed of true understanding can take part in transmutation. Among the Israelites the priests, chosen from the Levites who were consecrated for the work, were the only ones allowed to burn incense before Jehovah. Jeroboam, who was of the tribe of Ephraim, burned incense to gods of his own making, an act that was accounted sinful presumption in addition to being idolatrous.

The royal prerogative for man is so to control his will as to keep his faith in God in the ascendant; to be humble in his personal judgment and in the exercise of power except as he exercises it intuitively. To seek Jehovah is to look to the Highest for illumination and guidance in all that one does. "As long as he sought Jehovah, God made him to prosper."

The name Uzziah is a contraction of Azariah, the name under which this king's reign is referred to in II Kings 15. The high priest who challenged his right to offer incense to Jehovah was also named Azariah, and eighty other priests stood with him in his effort to prevent the king from usurping the duties of the priesthood. Azariah here signifies the quality of spiritual strength, a quality that is not rightly amenable to the personal will. Spiritual strength in man should direct him in the expending of his physical strength.

Moffatt's translation of verses 15 and 16, in part, is as follows: "His [Uzziah's] fame spread far, for he was wonderfully helped in attaining power. But when he attained power, he became haughty, and that ruined

him." Every one has seen the same thing happen to men or women in other walks of life, and knows how true it is that pride in performing one's religious duties neutralizes all worship. "Verily I say unto you, They have received their reward," Jesus said of the hypocrites who sounded a trumpet before them in the synagogues and in the streets that they might receive glory of men.

Pride leaves nothing worth having in its wake. Its effects are undesirable in both a physical and a spiritual sense. Thwarted, it induces anger, the effects of which are often violent in the extreme. Uzziah's anger was so intense that it caused leprosy to break out on his forehead. We are not told how long he lived after this happened, but he was a leper to the day of his death.

Leprosy symbolizes substance so separated from the great central source of life that it has lost its vitality. The disease is sometimes described as "living death." The leper is shut away from all normal intercourse with others and lives an isolated life. Silent prayer and meditation would be possible in such a case and healing through them, but it does not seem to have come to pass with Uzziah. Solitude, strangely enough, is found also in the name of the son who reigned in his stead after he was stricken with leprosy. The name Jotham means "Jah is solitude; Jehovah is alone."

QUESTIONS

1. How is self-forgetfulness and freedom from pride attained?
2. What is the meaning of the name Uzziah, and of what name is it a contraction?
3. Explain the burning of incense from the metaphysical viewpoint.
4. How does thwarted pride manifest itself?
5. What are some of the physical effects of anger?
6. Of what is leprosy a symbol?

Credo

BY CLARENCE EDWIN FLYNN

I hold that when the tale is done,
The story of the years will prove
At last to every doubting one
The one unfailing power is love.

I hold that where life is, although
Today it company with swine,
There is a chance for good to grow
To something ultimately fine.

I hold that in the hardest heart
Some tenderness is treasured deep;
That love and faith possess the art
To waken honor from its sleep.

I hold that He who from the clay
A lily's springtime beauty brings
Is building ever to the day
Of peace, and right, and better things.

Silent UNITY

I am willing to do Thy will. "If any man willeth to do his will, he shall know the teaching."

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City, Mo. Cable address: Unity, Kansas City.

Give your full name and address

HEALTH *and* PROSPERITY

BY CHARLES FILLMORE

In the Book of Job it is written, "Thou shalt also decree a thing, and it shall be established unto thee." In these few words the old nomad of the desert stated a truth that has escaped the mental grasp of the intellectually wise in every age. Words and thoughts are creative and the whole phenomenal universe stands forth as the result of their decrees. Personally we are what we have thought and said. What we are thinking and saying today will appear in place tomorrow or some future time. Our mind is sowing seeds in a Mind substance that produces crops more surely than the soil of the farmer who sows in the earth. Jesus tells about the mental soil, and the development of the word in Matthew 13:3, Mark 4:3, and Luke 8:5.

No period in history has witnessed so many metaphysical movements as the present. Most of them are mental, and the remainder are a combination of mental and spiritual. But no matter how spiritual the cult may be it must deal with the power of thought in some of its aspects. The leading physical scientists are announcing that the popular separation of the universe into mind and matter is no longer tenable, that all is mind, there is no matter. Professor Robert A. Millikan, widely accepted authority in the scientific world, made a pronouncement to this affect in a lecture:

An atom is now an amazingly complicated organism, possessing many interrelated bodies and exhibiting many functions and properties—energy, radiation, and waves

—quite as mysterious as any that used to masquerade under the name of mind. Hence the phrases "All is matter" and "All is mind" have now become mere shibboleths devoid of meaning.

Eminent doctors are saying virtually the same thing. There is a widespread awakening among people everywhere to the presence of consciousness in everything that moves, visible or invisible.

As the discovery of the electrical unit of matter changed the calculations of the scientific world, so the discovery that mind molds all so-called matter is changing the thought of man about himself, his source, and his place in the universe.

When we discern that man through the formative power of his thought has from a single cell built his body and its environment, we have an entirely new conception of ourselves and the world in which we live. Our mind assumes an importance far greater than all other forces. The slightest thought impulse stirs to action waiting cells and a new sensation or form appears. Here obviously is the greatest discovery of all time and it is not yet recognized or understood by those who announce important events. Even those who are devoting their whole time to teaching the power of thought do not and cannot comprehend the immensity of the law they are demonstrating. The impulses imparted to the ether by the race thought are so tremendously vital and effective that we who see the source are puzzled that so few comprehend and apply themselves to the observance of its laws. Statesmen who have by years of experience earned a reputation for righteous government are compelled to compete with mushroom dictators who rule the multitudes with their adroit use of the spoken word. Were the democratic statesmen ac-

quainted with supermind forces they could set up counter thoughts and nullify the mob psychology of the dictators and establish permanent peace without arms.

The Unity class thoughts are uniting in Spirit-mind people all over the world, and we are establishing the nucleus of a movement that will eventually be recognized as a power in bringing the heavenly forces into the earth. You who read this may think your observance of the hour of silent prayer and meditation is of indifferent value, but we assure you that it is a necessary link in the spiritual chain that is being wrought on the silent forges of the spiritual ether. Jesus prayed for the unity in Spirit of all those who keep His words, and we are fulfilling His prayer by joining every night in Spirit thought with a definite idea at its center. Jesus prayed, as written in John 17, "And the glory which thou hast given me I have given unto them; that they may be one, even as we *are* one; I in them, and thou in me, that they may be perfected into one."

HEALING THOUGHT

I decree with Jesus Christ, "I will: be thou made clean."

PROSPERITY THOUGHT

I know that it is the Father's good pleasure to give me the kingdom, and I rejoice in the prosperity that follows.

(Use from August 20 to September 19)

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

A LITTLE over a month ago I asked your help in overcoming and healing a skin trouble that doctors call eczema. My thanks for your help is inexpressible. The healing is absolutely complete.—*F. A. F., Wisconsin.*

PLEASE accept the inclosed offering with my greatest blessing. You may discontinue your prayers. My eyes are now manifesting perfection. The infection left three days after I wrote to you. I am grateful.—*J. I. H., Illinois.*

I WANT TO thank you for your kind and loving help. My throat and eyes are completely healed. Previous to the time I wrote to you, I had been going to see an eye specialist every day for two weeks, and I was getting no better. My mother suggested that I ask Unity for help, which I did, and before I mailed my letter to you the condition had improved. As I said before, my eyes and throat are completely healed.—*C. A., Ohio.*

SOME WEEKS ago I returned from the hospital—I had been confined there at two different times and was seriously ill—when the doctors advised me that a major

operation would probably be necessary before I recovered my health. A friend of mine persuaded me to write to Unity and ask for prayers. From the day I sent that letter I began improving, and now I am practically well. I am grateful for having had the opportunity to get acquainted with you and God through your prayers.—*V. M., Texas.*

I CANNOT begin to express in words the gratitude I owe God and you for your prayers for my eyes. My eyes are really clear—no inharmony whatsoever. Unity is the most wonderful thing that has ever come into my life. I give this testimony in the hope of lending encouragement to others.—*J. R., Georgia.*

SOME TIME ago I wrote to you asking help for my mother Mrs. S——, who was troubled with a terrible skin disease on her hands and arms. For years she had doctored, and every once in a while she had experienced these outbreaks. This was the worst she had ever had. The family didn't understand Unity, but I told Mother quietly that I was going to write to you for help. I also told my sisters and my brother what I was doing. The very day that I wrote to you Mother started to improve, and in a very short time her hands and arms were all healed. She has had no trouble since. My sincere thanks to you and to God for His instant answer to our prayers. —*Mrs. N. H. J., Kansas.*

A YEAR AGO I became blind, and the right side of my face was paralyzed. My eye was closed. I went to the doctor, who said I was in the last stage of kidney trouble and there was no help for me, only relief. So I wrote to Unity, and in four days my eye opened and my face became normal. In six months I went back to the

doctor, and he said my kidneys were all right. I am grateful indeed for your help.—*Mrs. A. M., New York.*

Filled with Plenty

MY HEART is full of love and praise for the help you gave my son. I asked that the loving Father would bless him and guide him into his highest good as regards a position. He was discouraged yet was working hard in passing tests and requirements in order to qualify for a certain position. It was not exactly the position he wanted but he thought it would tide him over until conditions were better. He was not called to work, and thus the Father protected him from a most unpleasant experience in that office. Then a letter came to him from an unexpected source, a firm that he had contacted three years before. They told him that they had really wanted an older man but would give him a month's trial.

He has been there three weeks and likes the work. Already he has been told that a promotion is in store for him—even before his first payday. But more than any payday is "the pearl of great price," that his eyes of understanding are being opened to the light of Truth. This is the richest blessing; other riches will follow. God bless you every one.—*Mrs. M. S., California.*

DURING my stay in the hospital last year with a broken hip *Weekly Unity* and *Progress* gave me strength and faith to know that I would be healed and permitted to walk again. I am now able to walk around the house without the aid of my cane. My friends are surprised, as I am seventy years old. They did not expect to see me walk again. I am very grateful.—*Mrs. N. M., Michigan.*

He Shall Have Abundance

I WANT to tell you about a wonderful thing that has taken place within the past few days. I had been using the prosperity bank drill every evening but had to put pieces of paper in the bank, as I had no money. There was however money due me from a loan. I blessed each little piece of paper as I put it in the bank. Every time a doubt came into my mind—which was rather often—I tried to know that I must not depend on material aid but must look to the real source.

Then seemingly out of a clear sky came a check that I had not expected. You can well imagine my deep gratitude to the divine source of all good, not only because I can pay up debts and carry on for the present but because the experience has strengthened my faith. —*P. C., California.*

WHEN I started the prosperity bank drill almost a year ago, my husband and I were holding onto our faith with grim determination. Five years of uncertain work had ended with two years of complete idleness. We had two young children to care for and were pretty desperate.

During the past year my husband got a good position, permanent, well-paid, pleasant work. We are in a new world! Practice of the presence has become a whole-time job with us. My children are growing up in this atmosphere, and it is amazing how unquestioningly they absorb the teaching. I give you my love and gratitude.—*Mrs. C. H., Scotland.*

''''''''''''''''

My Help Cometh from Jehovah

ABOUT six years ago a friend and I spent several days

at a large hotel in Atlantic City. On the day we were to leave I went to the magazine stand to get something to read. I picked up a small booklet lying at the front of the stand and leafed through it idly. It was *Daily Word,* and it looked interesting. I asked the saleslady how much it was, and she replied that she could not sell this copy to me as it was a year old and she did not have a current copy. When we arrived in Philadelphia I again went to a bookstand, and to my surprise here again was *Daily Word.* I bought a copy, showed it to my friend, and she also bought one. Ever since that day my friend and I have been subscribers for this magazine. When I think of the good that has been accomplished by that little year-old magazine, left on the stand with a purpose, I am sure, I feel that "God moves in mysterious ways his wonders to perform," and I am thankful.—*K. A. H., Pennsylvania.*

Free from Cares

I WROTE to you some months ago asking you for prayers for my father in overcoming his desire for drink. It was ruining our family. With the help of God and Unity he was cured. May God bless you for all the work you have done.—*E. S. F., Philippine Islands.*

I WROTE you last month asking spiritual help for a friend who needed to be set free from the liquor habit. I am very happy to say that the problem is working out beautifully. My friend has not broken her promise to me. She tells me that whenever friends offer her liquor she just passes it up with no regrets.

I was out with her myself one day and our hostess served champagne. My friend refused it in my presence.

Knowing how she had always said she had a great fondness for champagne I knew that the wisdom of God was guiding her. I am ever grateful to Silent Unity for faithful prayers.—*R. K., Illinois.*

Hearken unto Me

I CAN THANKFULLY say that my affairs have been divinely adjusted with your help. It was a miracle that happened. My affairs were so tangled that no human being could ever have straightened them out. But I realize more and more how easy it is for God to work out our problems when we put our complete trust in Him.

I did not sell my property for cash as I had planned, but I made a very good trade, getting a nice home and business for my equity in my house and lot. I knew when the right party came along. I had a dream the night before this party came to me, and something came up in our conversation that pertained to my dream. I followed my lead and worked out the deal.

The change seemed long in coming and everything seemed to get blacker, but I suppose it had to work out that way. I did a lot of praying with Unity statements, and I know I could not have worked this out without your help. I thank God for this wonderful demonstration.—*G. V., California.*

He Is My Refuge

THE LATTER part of 1937 I was contemplating suicide. I thought it was the only way out since I had been out of employment for several months. However the thought came to me to write to Silent Unity, as my

mother had received wonderful results through their prayers. The answer from Unity made me feel much better. They wrote that they were going to send me *Weekly Unity* to the end of the year. I can't explain it, but that kind act touched me deeply—the thought that some one was thinking about me. From that minute I began to feel God's love and see it in the beauty of the winter days and the kind acts my friends were doing for me.

The following Saturday my sister came in and suggested a place where I might find work. In a little more than a month I got the job, the best one I have ever had. I am still here, although others have been laid off. After that I said that if God could give me a good job He surely could heal me of my many ailments if I would trust Him. So I took the Unity Healing Thought and concentrated on healing for my eyes. As my faith was so did I receive healing. I haven't had my glasses on since.

I hope this will make some one stronger in faith. I bless God for the wonders He has shown me this year. —*J. F., Illinois.*

His Truth Is a Shield

LAST June before starting on a three months' trip I heard on the "Morning Meditations" broadcast the following affirmation: *"The Spirit of the Lord goes before me and makes safe and pleasant my way."* I used this not only for myself and daughters but for other cars traveling. We traveled nearly nine thousand miles and had no car trouble and did not see an accident of any

kind in all that time. I truly felt that the Spirit of the Lord went before us.—*A. A. T., California.*

Father, I Thank Thee

IN VIEW OF the great disaster that came to our vacation route and destination I want to thank you doubly for your prayers for us on our vacation. We went through Connecticut and Rhode Island and followed the coast route to Cape Cod. At Provincetown we spent several days and enjoyed our vacation. We discussed staying a few days longer, but I felt the urge to leave for home earlier, and in doing this we escaped the danger and devastation caused by the hurricane and storm. I feel that our actions were guided by our heavenly Father, and I am very grateful.—*Mrs. C. L. P., New York.*

Give unto the Lord

YOU WILL never know how much better I feel since I have been connected with your group. It has been almost the same as groping in the dark room and then seeing light in the distance coming closer until all around is light.

I was heavyhearted when I first wrote to you: didn't see how I could get on, couldn't give anything to church, everything was wrong. Now I am not getting more, but God is blessing everything I have and it seems to go further. I have started tithing, and I seem to get just as far as when I gave nothing. I am praising God and thanking Him every day, all day.

I am inclosing part of my tithe as a love offering. I am praying for you in your work and for the new building you are going to erect. I know God will bless you, for yours is a wonderful work.—*A. C., Man., Canada.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

How can I help to bring others into Truth?
—*Question asked of Silent Unity.*

When a person grasps even a portion of the joyous tidings of Truth, he is likely to be filled with a great zeal to bring others into the new knowledge and the glorious trust that he has acquired. Naturally and quickly the heart teaches him to share his happiness in whole-souled love. If the would-be missionary is to be successful however, he should learn how best to spread the glad tidings over which he rejoices.

To help our loved ones upward with the utmost of love and grace we must free our mind of the notion that those who do not see as we do are doomed.

The very greatness of God's love assures us that He could not doom any of His own offspring or punish those who are part of Himself. Jesus always showed a wonderful love for man, a love that ever looked past human mistakes and recognized the divine in all He met. We should know that God, because of His great love, allows every individual to find salvation, peace, freedom, and happiness. Our understanding of God's love should free us from any feverish effort to save another's soul "before it is too late." It is never too late for a man to find his heavenly Father, for the scriptural promise includes "all who know me," from the least to the greatest of them. Because man's very life

(his intelligence, his identity) is part of God he can never be lost.

There are those who feel that the way to save others is to give literal obedience to the command "that the gospel must . . . be preached unto all the nations." They interpret this to mean that they must attempt to influence other persons to seek God. There are however other ways to "preach the gospel" than by talking. In every walk of life he who is willing can so radiate the power and proof of a Godlike life that others will notice its effect and will want to experience it.

As we transform our life through Truth, that is, as we learn to express greater love and understanding for others and follow Christ in thought, word, and deed, we silently send forth a sermon as powerful as the oratory of great words. Such a sermon will be felt by all who are ready for it. By this means we shed our light on the paths of those in need. As we "preach the gospel" to every part of our consciousness till every thought is redeemed, purified, and uplifted, we gain the kingdom of heaven in heavenly thoughts, and our example becomes a source of inspiration to all.

It is possible to help another by silent prayer, by an earnest, heartfelt desire for his happiness, satisfaction, and peace. We can speak to the Christ in him, and see him as strong, free, lifted above every sense desire, and led by Truth. We help him too by having faith in his integrity, by keeping our mind free of condemnation or judgment as regards his acts. To think of him as doing wrong prevents us from giving him the blessing he needs. Let us forgive him for what seems wrong to us, knowing that the Christ in him is perfect and divine and leads him surely to his own true good. Then we quicken in him the spirit that leads him

out of any state of mind or any condition that does not produce real happiness and satisfaction.

When the time is ripe for our spoken message of Truth, we shall know it by the eagerness with which those who are ready ask for it. Their receptiveness will make the way easy, and our desire will guide us in saying what is most helpful.

****

After reading your Some One Prayed column in *Weekly Unity* and the testimonials in the other publications I have often wished I could have some outstanding experience in Truth, as others say they have. Of course I have many blessings to be thankful for, but I never could find any unusual experiences to mention.—*From a letter received by Silent Unity.*

We agree with you that you have many blessings to be thankful for, and we suspect that one of them is the absence of phenomenal experiences.

The one who receives a marvelous healing has done well, it is true, yet not so well as the one who has lived Truth every day and so has no need to make an extraordinary demonstration of health. The one who applies Truth to meet a dire need of supply is not so praiseworthy as the one who habitually remembers the divine source of all good and enjoys plenty at all times. Jesus Christ healed many; there is no record however that He needed to make special appeals for health for Himself.

The best Truth student is the one who lives so well daily that he needs to make no spectacular demonstration of Truth for himself. As a matter of fact the "phenomenal" is rather to be avoided, since it is an admission that there has been a special need created through departure from Truth.

We congratulate you because your life has run smoothly; it proves obedience to God's laws.

Prayer is not conquering God's reluctance, but taking hold of God's willingness.—Phillips Brooks.

How do you pray? Do you beseech God for what you want and then anxiously wonder what will be the outcome? Jesus made it quite plain that we can have whatever we pray for, provided we ask for it in the right way. What then is the right way? An especially good article in *Weekly Unity* this month outlines the steps by which to insure the answer to prayer. Read "How Do You Pray?" by Jan Debonheur.

Some persons talk Truth when everything is going fine, but when a real test comes they don't know how to meet it. That was the case with Jim Madison. He was selling real estate and doing a fine business when suddenly he hit a slump and things came to a dead standstill. Day by day Jim's worry and nervousness increased. Finally his secretary asked him: "Why don't you live Truth as well as talk it?" and in a flash Jim saw a true picture of himself. He resolved to put Truth to work in his affairs. How he made a comeback is told in "No Prospects," a story by Dale King in the August issue of *Good Business.*

Danny and Linda were spending their vacation on the farm, and their ignorance of all things rural was a source of merriment to their cousins. Danny had to admit that he had never ridden a horse or milked a cow,

and Linda had not known how to intimidate the old gobbler that chased her across the yard. They suffered one humiliation after another, but privately they agreed not to let teasing spoil their vacation. Before long Danny and Linda had a chance to prove their courage and win the applause of their cousins. This *Wee Wisdom* story, "The Sizzling Sissy," by Myrtle E. Sparks, teaches a lesson in sportsmanship and nonresistance.

Blessed is the woman who makes a happy home for either her own family or those who come to her as paying guests. A true story in August *Progress* tells of a woman who, finding herself alone after thirty years of happy homemaking, decided to open a big house and share it with others. Guided by her understanding of Truth, she found just the right house and started her venture. "Steadfast in Faith" is the title of the story, and your own faith will be strengthened as you read how this woman lovingly served others and succeeded financially as well. You will want to try the special affirmation that always helped her to meet any need that arose.

Does summer mean to you just a series of hot, irritating days, and do you feel a corresponding let-down in mind, body, and spirit? If so, turn to "The Message of the Summer," an article in the August issue of *Daily Word* and get a new appreciation of the summer season. The thoughts expressed in this article will show you how to adjust yourself to the discomfort of the heat, how to parallel in your own life "the high tide of nature's growth and beauty."

Come to School This Month

The August term of the Unity Training School begins August 7 and continues until September 1. What more profitable way to spend your vacation than by coming to Unity Farm and studying at the Training School? It will mean to you a deeper insight into the teaching of Truth, plus stimulating fellowship with other Unity people and relaxation in the delightful surroundings at Unity Farm.

The subjects to be presented in August are Spiritual Healing, Lessons in Truth, Methods and Ideals of Center Ministry, Bible Interpretation, The Technique of the Silence, The Great Example, and The Parables of Jesus Christ.

Send your enrollment now and try to arrive in advance of the opening date so that you may get settled and be ready for your classes. Mail your enrollment to Unity Training School, 917 Tracy, Kansas City, Mo.

Unity Goes to a Canadian Sanatorium

Through the ministry of Silent-70 Unity literature finds its way to many different institutions in many different countries. The following letter is from the librarian of a hospital in Canada:

"On behalf of the patients of this institution we wish to express our appreciation of the books and periodicals that we have received from you during

the year. We are pleased to note that your help is being continued, and we trust that we may be of service in making this literature more accessible to our patients. On two occasions only I announced over our local radio system that, along with the literature of other denominations, yours was available. The voluntary response has been such that at present the demand, if anything, exceeds your generous supply."

Letters like this one repay Silent-70 for its work of supplying Unity literature free of charge wherever it is needed and requested. Silent-70 thanks all whose love offerings help to make this work possible.

A Service to You

Some persons feel that they are hampered because they do not live within easy reach of a study class in Truth. If you are so situated you will be glad to know that Unity School conducts a home study course that affords you the opportunity for a thorough and systematic study of Truth principles. You advance lesson by lesson, mailing your written work to the School, each of your papers being returned to you with a grade and helpful suggestions.

If you are interested in knowing about this course just send a card asking for a folder that gives full information. This will place you under no obligation. Address your card to the Unity Correspondence School Department, 917 Tracy, Kansas City, Mo.

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishing of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

Unity Annual Conference Members and Licensed Teachers

The following Unity leaders are conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the sale of Unity literature.

Those designated by (LT) are Licensed Unity Teachers. They are preparing for membership in the Unity Annual Conference.

ARKANSAS

Little Rock—Mary Wayman, Unity, 809 W 15

CALIFORNIA

Alameda—Alma Morse, Unity, 1300 Grand; Alice Hopkins (LT) Unity, 1300 Grand

Bakersfield—Della Shutts (LT) Unity, Southern hotel

Beverly Hills—Ruth Rae, Unity, 242 S Beverly Dr

Compton—May Butterworth (LT) Unity, 829 E Compton

Glendale—Geraldine Johnson, Unity, 119 S Kenwood; Mary Adams, Meta Cen, 1420 Kenneth

Hollywood—Rose Schneider (LT) Unity Truth Cen, 1162 N St Andrews

Inglewood—Maude Galpin, Unity, Queen and Commercial

Ione—Hazel Merriweather, Unity Cen

La Canada—Loretta Hennessy, 1916 Glen Haven Drive

Long Beach—Louise Newman, Unity, 432 Locust

Los Angeles—Ernest C. Wilson, Christ Church, Unity, 707 Tremaine; Emma Luke, Unity, 2120 S Union; Alfred Williams, Unity, 406 R K O bldg; Norma Knight Jones (LT), Christ Church, Unity, 707 Tremaine

Oakland—Rose Emery, Unity Cen, Ebell Club bldg

Pasadena—Lily Stack, Unity, 11 N Oak Knoll; Gertrude Hall (LT) 11 N Oak Knoll

Resedo—Nannie Highnote, Unity, 18636 Ingomar

Richmond—Beulah Tiller, Unity, 146 2

Riverside—Katherine Sweaney (LT) Unity, 3639 8

Sacramento—Naomi Anderson, Unity Cen, Odd Fellows' hall

San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity Cen, 701 Arrowhead

San Francisco—Robert Hulbert, Unity Temple, 126 Post

Santa Ana—Louise Newman, Unity Soc, Commercial bldg

Santa Cruz—Mary and Roseline Higgins, Society of Prac Chris, 151 Garfield

Santa Monica—Mr. and Mrs. L. L. Hill, Unity Cen, 528 Arizona

Stockton—Harriet Batson, Unity, 822 N Center

Taft—Della Shutts (LT) Taft Unity, Fox hotel

Van Nuys—Mary Hider, Unity, Platt bldg

Whittier—Louise Newman, Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Mabel Beech, Unity Cen, DeGraff bldg

Denver—Ethel Burkle, Temple of Prac Chris, 1555 Race

DISTRICT OF COLUMBIA

Washington—Margaret Ann and E. Roy Feldt, Unity, New Colonial hotel

FLORIDA

Ft Lauderdale—Margarete Suck (LT) Unity, IOOF hall

Jacksonville—Henrietta Miscally, Unity, 725 Hogan; Lillie Saunders (col) (LT) Unity, 804 Pippin

Lakeland—Ida Decker (LT) Unity, New Florida hotel

Miami—May Stoiber, Unity, 128 S E 3d

Orlando—Carolyn Parsons, Unity, 409 S Orange

St Petersburg—J. W. Young, Unity, 646 5 ave S

Tampa—Ocoa Moore and Louise Ramey, 1st Unity Soc, De Soto hotel; Ellie Knight (LT) Mabel Sullivan (LT) Ruby Wagner (LT) De Soto hotel

GEORGIA

Atlanta—Mary Fullenlove (LT) Unity, Georgian Terrace hotel

IDAHO

Boise—Christopher Scott, Unity, Pinney bldg

Mt Home—Christopher Scott, Unity Library

ILLINOIS

Bloomington—Mabel Daughtry, Unity, City Library

Chicago—W. and Anna Hoschouer, Unity, 25 E Jackson; Nellie McCollum, Unity, Garrick Theater bldg; Margaret Halsey (col) (LT) Unity Study Cl, 104 E 51

Moline—Goldie Richardson, Unity, Le Claire hotel

Peoria—Glenna Arrowsmith (LT) Unity Study Cl, 902 Knoxville; Mabel Daughtry, Unity Cl, 210 S Garfield

Rockford—Bonnie Brown (LT) Unity, Stewart bldg; Mae Lundahl (LT) Unity Study Cen, 1230 Grant

Springfield—Mary Meek (LT) Unity, 509 S 6

INDIANA

Indianapolis—Murrel Powell Douglas, Unity, Century bldg

Kokomo—Norman Simpson (LT) Unity Study Cl, 523 S Washington

IOWA

Cedar Rapids—Goldie Richardson, Unity Cen, 1015 2 Ave S E

Des Moines—Betty Stitt, Unity, 42 & Rollins

Sioux City—Elizabeth McClaughry, Unity Cen, Insurance Exchange bldg

Waterloo—Goldie Richardson, 324½ E 4

KANSAS

Topeka—Harriet Pfouts, Unity, Jayhawk hotel

KENTUCKY

Covington—Clara Conway (col) (LT) Unity Cl, 1209 Russell

Louisville—Maebel Carrell (LT) Unity, 1322 S 4; Julie Lilly (LT) Broadway Unity Cen, Breslin bldg; Theresa Rehm, 2111 Eastern Pkwy

LOUISIANA

New Orleans—Elois Echlin, Unity, 823 Perdido; Rhoda Belknap (LT) 823 Perdido; Mrs. E. Norton White (LT) Mrs. W. B. Warren (LT) Unity, 604 Canal

MARYLAND

Baltimore—E. Roy Feldt, Unity, Rennert hotel

MASSACHUSETTS

Boston—A. Hall, Unity, 25 Huntington

Cambridge—Edna Titus (LT) Cambridge Unity, 881 Mass

MICHIGAN

Detroit—Irwin Gregg, Unity, Maccabees bldg; Martha Fishburn (LT) Besse Otto (LT) Unity, Maccabees bldg

Flint—Edmund Risk (LT) Unity, Dresden hotel

Grand Rapids—Ida Bailey, Unity, 61 Sheldon

Kalamazoo—Amy Moffet, Unity, 209 W Dutton

Lansing—Harvey and Ida Best, Unity Assoc, Olds hotel

MINNESOTA

Minneapolis—Lila Ranney, Unity Cen, 1108 Nicollet

St Paul—Hazel Risk (LT) Unity, 356 Cedar, Met Bank bldg

MISSOURI

Kansas City—Louis E. and Ethel Meyer, Unity Soc, 913 Tracy; Charles and Cora Fillmore, Unity School; Francis J. Gable, Editor, Unity School; Ida Palmer, S S Unity Cen, Jewell bldg

Springfield—Marian Hoagland (LT) Unity, Hawver bldg

St Joseph—Rex Morgan, Unity, 12 and Felix

St Louis—Elsie Abbott, Unity Soc, 320 N Grand blvd; Fred and Hilda Eilers, S S Unity Soc, 6100 S Grand; Mabel H Kaye (LT), Unity Soc, 320 N Grand blvd; Florence K. Brummer (LT), Unity Study Cl, 5440 Neosho

MONTANA

Billings—Mary Wessel, Unity, New Grand hotel

Bozeman—Mary Wessel, Unity, Baxter hotel

Butte—Mary Wessel, Unity, Y M C A

Great Falls—Vivian Huhn, Unity, Dunn blk

Livingston—Mary Wessel, Unity, Elks' hall

NEBRASKA

Lincoln—Iva Woods (LT) Unity, Peterson bldg

Omaha—Mabel Schopf, Unity, Electric bldg

NEW JERSEY

Cranford—Edith Berry, Unity, Hampton hall

Montclair—Gladys Stevenson (LT) Unity Study Cl, 33 Gates

Newark—Edith Berry, Unity, Berwick hotel

Plainfield—Florence Hutton (LT) Unity, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson (LT) Unity, 419 S Broadway

Raton—Carrie Schleifer (LT) Unity, 323 S 4

NEW YORK

Brooklyn—Ella Pomeroy, Unity, 3 Albee sq; Betsy Van Allen (LT) Unity, 3 Albee sq

Buffalo—Ella Richards, Unity, 414 Delaware

Elmira—Elise Rosenburg (LT) Unity, Mark Twain hotel

Freeport—Marion Rodgers (LT) Unity, 102 N Grove

New York—Georgiana Tree West, Unity, Waldorf-Astoria; Richard Lynch, 180 Central Park So; Crichton Russ (LT) Unity, 33 W 39; Nana Sutton (col) (LT) Unity Study Cl, 2 W 130

Rochester—Estelle Key, Unity Soc, Taylor bldg; Raymond Barker (LT) Unity, Hotel Seneca

Syracuse—Raymond Barker (LT) Unity, Onondaga hotel

White Plains—Octavie Martial (LT) Unity, Y M C A

OHIO

Akron—Jessie Maloney, Unity, 34 High

Canton—Jessie Maloney, Unity, 203 6 st NW

Cincinnati—M. Norwood, Unity, 26 E 6; E. Smith, Oakley Unity, 3041 Madison; M. Leslie (LT) Unity, 26 E 6

Cleveland—Earl Anthony and Laura Hyer, Unity, Hotel Cleveland

Columbus—John G. Coulson (LT) Unity, University club bldg; Ethel Lieberman (LT) University club bldg

Dayton—Ethel Crouch, Unity, Dayton Industries bldg

Hamilton—Louise Tahse, Unity, 117 Ross
Lima—L. Matthews (LT) Unity, Cook tower
Marion—Fannye Treaster (LT) Unity Cl, Harding hotel
Springfield—Fannye Treaster (LT) Unity, Arcade hotel
Toledo—Beatrice Whipps (LT) Unity, Richardson bldg
Warren—Everett St. John (LT) Unity, 2d Natl Bank bldg
Wellington—Margaret Jones (LT) Unity, 419 Courtland
Zanesville—Fannye Treaster (LT) Unity Cl, Schultze bldg

OKLAHOMA

Tulsa—G. Kehrer, Unity, Masonic bldg

OREGON

Portland—Marion Lance, Unity, 811 N W 20
Baker—C. Scott, Unity, Baker hotel
LaGrande—Christopher Scott, Unity, Sacajawea hotel

PENNSYLVANIA

Philadelphia—Margaret Feldt, Unity Assb, St James hotel
Pittsburgh—Earl and Martha Anthony, Unity, Century bldg

TENNESSEE

Memphis—E. Chester, Unity, Hotel Chisca
Nashville—Mary Turner, Unity, 1816 Broad

TEXAS

Amarillo—Eugenia Lane (LT) Unity, 1500 Jackson
Dallas—M. Hursey, Unity, Allen bldg
El Paso—Bertha Forbes, Unity, 305 E Franklin, Gardner hotel bldg
Houston—Lilian Brass, Unity, Milam bldg; Corine Smith (LT) Unity Cl (col), Odd Fellows' temple
San Antonio—Mary Myles, Unity, Maverick bldg

WASHINGTON

Ellensburg—Christopher Scott, Unity, Ellensburg hotel
Kennewick—C. Scott, Unity, Mueller bldg
Seattle—Paul Rigby, Unity Cen, 1905½ 3
Wenatchee—Christopher Scott, Unity, Cascadian hotel
Yakima—C. Scott, Unity, 109 S 4; B. Scott (LT) Unity, 109 S 4

WISCONSIN

Beloit—B. Brown (LT) Unity, 1347 White
Milwaukee—Unity Cen, Commerce bldg

CANADA

Calgary—N. Elliott, Unity, 221A 8 ave W
Regina—R. Kemp (LT) Unity, Drake hotel
Winnipeg—E. Bowyer, Unity, Donalda blk

ENGLAND

Liverpool—Dora Johnson, Soc of P C, St. Lukes Chambers, Bold Place
London—Parker Drake (LT) British Unity, 78 St John's st E C 1; Ruth Hacking (LT) Unity Soc, 2 Earl's Court Gardens S W 5
Wirral—D. Johnson, Unity, "Glendor" Mount Road Upton

HAWAII

Honolulu—M. Handly, Unity, Boston bldg

Address not permanent—Frederick Elias Andrews

UNITY PUBLICATIONS MAY ALSO BE PURCHASED AT THE FOLLOWING ADDRESSES

ALABAMA

Birmingham—Unity Cen, Massey bldg

ARIZONA

Phoenix—Cen of Spiritual Education, 372 N 2 ave

CALIFORNIA

Berkeley—Christian Meta, 1176 Colusa
Fresno—Unity Cen, 1360 Echo
Hollywood—Truth Cen, 1643 Cherokee; Elberta Willis, 1706 N McCadden Pl
Los Angeles—Unity Cen, 2801 S Rimpau; Unity, 1684 W Adams; Christian Unity, 611 S Kingsley Drive; Fowler Bros, 414 W 6; Bullocks; Advance Bk Co, 628 W 8; May Co, 8 & Hill; Mamie Dean, 1129 S Catalina; Truth Chapel, 268 S Serrano
Oakland—Truth Cen, 3006 Fruitvale; H. C. Capwell & Co; Unity, 5365 Bond; C Assembly, 1800 Alice
Palo Alto—C Assembly, 345 Embarcadero
Pasadena—Church of Truth, 690 E Orange Grove
Redlands—Leona Ballou, 906 Tribune
Redwood City—C Assembly, Women's Club house
Sacramento—Church of the Truth, 1415 27
San Diego—Unity, 1017 7
San Francisco—Meta Lib, 177 Post; The Emporium; Mission Truth Cen, 20 and Capp
San Jose—C Assembly, 72 N 5 & 1305 Lincoln; Meta Bookshop, 80 E San Fernando
Santa Barbara—Truth Cen, 227 E Arrellaga

COLORADO

Denver—Herrick Book & Supply Co, 934 15; Publication Book Store, 514 15
Pueblo—Divine Science, 520 W 11

CONNECTICUT

Hartford—Unity, 926 Main
New Haven—Unity, 1151 Chapel
Stamford—Unity Soc, 328 Atlantic

DISTRICT OF COLUMBIA

Washington—Unity Lit, 1326 I NW

FLORIDA

Daytona Beach—Church of Divine Science, Palmetto club

GEORGIA

Atlanta—Atlanta Truth Cen, Mortgage Guarantee bldg

IDAHO

Boise—Truth Cen, 720½ Idaho

ILLINOIS

Champaign—V. Edwards, 205 E Stoughton

Chicago—Unity, 116 S Michigan; South Side Cl (col), 4307 S Mich

Decatur—Unity Cen, 421 N Main

INDIANA

Muncie—Unity Cen, Kirby hotel

IOWA

Davenport—Unity Cen, Whitaker bldg

KANSAS

Wichita—Unity Cen, Eaton hotel

MASSACHUSETTS

Boston—Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield; Home of Truth, 1 Queensberry

MICHIGAN

Royal Oak—Unity Cen, 101 S Troy

MINNESOTA

Duluth—Truth Cen, 215 W 2

MISSOURI

St Louis—1st Unity Soc, Kings-Way hotel; Divine Science, 3617 Wyoming

MONTANA

Helena—Unity, Pittsburg blk

NEBRASKA

Lincoln—Unity Soc, 1548 O

NEVADA

Reno—Unity, 335 W 1

NEW JERSEY

Atlantic City—Temple of Truth, 1325 Boardwalk

NEW YORK

Buffalo—Buffalo Soc, Statler hotel

Flushing—Renee Klaus, 4319 Byrd

Jamaica—Unity, 89-39 163

New York City—New York Cen of Truth (col), 2523 7 ave; Brentano's, 1 W 47; Universal Truth Cen, 360 W 125; Church of Healing Christ, Hotel Astor; Church of Truth, 11 W 42

Syracuse—New Thought, 155 E Onondaga; Blanche Marie Peters, 116 S Salina

OHIO

Cleveland—Church of Truth, Hotel Olmstead; Emerald Meade, Beaux Arts bldg

OKLAHOMA

Oklahoma City—Divine Science Rdg Rm, Liberty National Bank

Tulsa—Unity Rdg Rm, 412 National Mutual bldg

OREGON

Eugene—Truth Cen, Miner bldg

Portland—Meta Lib, 1009 S W Yamhill

PENNSYLVANIA

Erie—Truth Cen, Lawrence hotel

Philadelphia—Chapel of Truth, 117 S Broad

West Chester—Christ Truth Ministry, 132 W Market

TEXAS

Austin—Truth Cen, 203 Driskill hotel

Harlingen—Unity Cl, Commerce bldg

WASHINGTON

Seattle—Seattle Cen, 1125 5; The Bon Marche

Spokane—Church of Truth, 1124 W 6; Meta Bookshop, 821½ I; Unity Bookshop, Radio Central bldg

Tacoma—Truth Temple, 902½ N 2

AUSTRALIA

Adelaide—New Thought Soc, Eagle Chambers; Divine Science Cen, 99 King William

Sydney—New Thought Cen, The Block, 428 George

CANADA

Calgary—Church of Truth, 105 A 8 ave W

Edmonton—Unity Cen, Empire blk

Moose Jaw—Unity Class, 73 High W

Regina—Unity Cen, Drake hotel

Saskatoon—Unity Cen, Grain bldg

Toronto—Unity Cen, 765 A Yonge; West Side Unity Cen, 233 St Clair W

Vancouver—Meta Cen, Hotel Georgia

Victoria—Truth Cen, 720½ Fort

Winnipeg—Beth Richards, 265 Portage

ENGLAND

Bascombe, Hants—E. Quinion, 20 Gordon

Easington Village, Durham—Thomas W. Merrington, 11 Sea View

Leicester—Emma Dansan, 98 Kedleston rd

Liverpool—Unity Cen, 12 Williamson

London—L. N. Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 104 Great Russel st WC1; International Thought Alliance, I Henrietta st

Manchester—Truth Cen, Houldsworth Hall, Deansgate

GERMANY

Heilbronn am Neckar—Heilbrunnen-Verlag, Frankfurterstr 8

HOLLAND

Amsterdam—The Holland-Hamblin House, Oosterpark 27

ITALY

Torre Pellice (Torino)—Unita, 2 Via Angrogna

NEW ZEALAND

Auckland—Mrs. A. H. Chambers, 16 Pentland ave, Mt Eden

SCOTLAND

Glasgow—Prac Christianity Cen, 534 Sauchiehill st

SOUTH AFRICA

Johannesburg—School of P C, 12-14 Wimpole Chambers, Bree and Kruis sts

WEST AFRICA

Nigeria—Unity Cl, Edibe-Dibe Road, Calabar; Truth Study Cl, Item Ovim NER

"If I Were King"

Have you ever imagined yourself as a ruling sovereign and dreamed of the things you would then do? Yet do you not realize that you are already an absolute ruler of a kingdom all your own? You have had your coronation day and you wield a scepter of complete authority. So says Clarence Edwin Flynn in "Your Kingdom," an article that will be published in the September issue of *Unity*. Read this article and gain some practical thoughts on how to rule your kingdom wisely and well, how to make it a place of peace and beauty.

Does some friend of yours seem to need the message of *Unity?* Send him a subscription now so that he may have the benefit of this inspiring article. A year's subscription is $1.

New Helps for Primary Teachers

Now for the first time the Unity Sunday School Department, under Edith Kinley, is preparing Unity lessons especially for primary work. These are designed to lead youngsters in a natural, orderly way to understand their relation to the world, to other persons, and to God. Sample quarterly topics: "Who We Are," "Where to Find God."

A story and questions for each weekly lesson, together with a suggested reference for a "tell-aloud" Bible story, are published on the primary page of *Unity Sunday School Leaflet*. This material is supplemented by a teachers' quarterly outline (free on request) that gives ways to use playtime, handiwork projects, and simple prayers to tie each weekly lesson in with the quarterly theme.

You can obtain both the lessons and the free outline by ordering a subscription for *Sunday School Leaflet*, $1 a year. Be sure to state you want them for primary use.

Going to Move?

If you are planning to move, notify us well in advance so that you may receive your periodicals at your

new address in regular order. Be sure to give us your old address as well as the new one and tell us whether you are using a Prosperity Bank.

Unity Students Are Wonderful

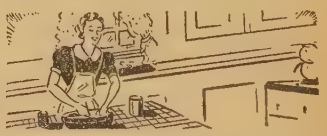
There is something about Unity students that we just can't put into words. Every time we ask them to help us put over something we know we can count on them one hundred per cent. Recently we asked Unity people everywhere to bless this work. We told them of our needs and asked them to pray with us. Their response has been so wholehearted that we can scarcely express our real feeling of appreciation. Not only have we received words of encouragement and blessing but we find that many want to take part in our building program by helping in a material way. Offerings both large and small have been sent in the spirit of loving co-operation, and we accept them in deep gratitude.

Do You Know When You Make Contact with God?

How to know when one actually makes contact with God—this is a question that students often ask. The answer is that when you do there will be no doubt in your mind. Many persons fail to make this contact because they do not know how to go into the silence. For them we recommend the booklet *The Silence.* It gives the clearest instruction that we know of and the easiest to follow. If you are uncertain about how to go into the silence, let this book be your guide.

A Help in Any Home

Whenever members of the medical profession gather for a convention, much of their time is given to a discussion of diet, and always they stress



the need of more fruits and vegetables.

This is not a new idea, for Unity has long advocated this very thing. It sponsors two vegetarian cookbooks, *The Science of Food and Cookery* and *Meatless Meals,* in which you will find delightful new ways of fixing these health-giving foods, together with balanced menus.

Two Gifts for Christ

What two gifts can you make to Christ that will make your days happy, your life full and complete?

For the answer turn to page 141 of Frank B. Whitney's book *Mightier than Circumstance*. Here in the chapter "I Give to Christ Two Gifts" the author tells what these gifts are and how you may give them.

If You Liked Dr. Southard's Article . . .

An interesting sidelight on the article "Be Positive," which appears in this number of *Unity*, is the fact that it was written by a practicing

physician, Dr. C. O. Southard.

For years Doctor Southard has called upon Truth ideas to help his patients to health. During all this time he has seen these ideas in action and learned how they operate. Much of what he has learned he presents in his book *Truth Ideas of an M. D.*

If you benefited by reading "Be Positive," this book by the same author has more worthwhile ideas to offer you. Its emphasis is on Truth as it applies particularly to healing.

Birthday Celebration

The month of August brings another birthday to *Wee Wisdom*. For forty-five years it has been fulfilling

the dream of its founder, Myrtle Fillmore, to give boys and girls a magazine that would entertain them and at the same time teach them to use the principles of Truth. Since its first appearance its scope has been gradually enlarged until it now goes to children in all parts of the world.

However there are still many boys and girls who are without the benefit of its constructive entertainment. Perhaps you know some child to whom it would open a new world of enjoyment and help. Will you send him a year's subscription and celebrate *Wee Wisdom's* birthday at the same time? *Wee Wisdom* for twelve months is $1.

The Experience of a Young Physician

In New York City in the early nineties a young woman was graduated from a homeopathic college of medicine. To her the medical profession meant a ministry to suffering humanity, and feeling that

she must investigate every method of relieving human ills, she took a course of twelve lessons in Christian healing.

It was soon made plain to the young doctor that this was the method of healing taught by Jesus Christ, and immediately she began to apply the instruction to the patients then under her care. So eagerly was the Truth received that her medical practice finally changed to a ministry of spiritual help.

Of her own experiences in demonstrating over conditions that tried her very soul Dr. H. Emilie Cady tells in her book *How I Used Truth,* the title of which suggests the nature of its contents.

A Keepsake for Unity Students

The story behind the Unity movement is fully and interestingly told in *Unity's Fifty Golden Years,* a book that every Unity student will want as a keepsake. While it is essentially a history of Unity it is in no way dry or dull, but presents a vivid pageant of the events through which Unity has emerged to do a world-wide work. Illustrations, including a photograph of Dr. H. Emilie Cady, bring you close to the Unity personnel. But even more than an interesting story it is a living testimony to the power of faith to solve any problem big or little.

This book sells for $1, but we are offering it free with

three gift subscriptions for *Unity* magazine or any other of the Unity periodicals (subscription $1 a year each), provided the amount of the gift subscriptions accompanies the order. Take advantage of this opportunity to obtain a copy of Unity's anniversary book free of charge.

It Makes Us Feel Good Inside Too

"I like *Wee Wisdom* very much. I enjoy the stories, activities, and best of all, The Prayer of Faith. It seems to make me feel all nice inside and right with God when I say it to myself. Mother likes *Wee Wisdom* too, and Daddy likes the little comic strip, 'Fuzzy and Wuzzy.' I should like to have another year's subscription."

It makes us happy to read letters from children telling how they are using Truth. When they grow up they will not have so many things to "unlearn." If you want to give some child a thrill and at the same time help him, send him a subscription for *Wee Wisdom.* It is $1 a year.

UNITY BOOKS AND BOOKLETS

For Beginners	*Beginning Again ..... flexible $2; cloth	$1.00
	Directions for Beginners ..... *Spanish*, $.10; *German, English*	.25
	*God Is the Answer ..... flexible $2; cloth	1.00
	How I Used Truth ..... flexible $2; cloth	1.00
	How I Used Truth ..... *Italian, French, German*	.75
	Lessons in Truth ..... flexible $2; cloth	1.00
	Lessons in Truth ..... *Italian, French*, $.75; *German, Spanish, Dutch*	1.00
	Letters of Myrtle Fillmore ..... flexible $2; cloth	1.00
	Lovingly in the Hands of the Father ..... flexible $2; cloth	1.00
	Master Class Lessons ..... flexible $2; cloth	1.00
	*New Ways to Solve Old Problems ..... flexible $2; cloth	1.00
	*Prisoner of Fear	.25
	Unity's Statement of Faith	.10
	Unity Viewpoint, The	.10
	Working with God ..... flexible $2; cloth	1.00
On Healing	Christian Healing ..... flexible $2; *English* or *German*, cloth	1.00
	Divine Remedies	.50
	Truth Ideas of an M. D. ..... flexible $2; cloth	1.00
	You Can Be Healed ..... flexible $2; cloth	1.00
For the Home	Meatless Meals ..... cloth	1.00
	Science of Food and Cookery, The ..... cloth	2.50
	You and Your Child ..... flexible $2; cloth	1.00
Inspirational	As You Tithe so You Prosper	.50
	Finding the Christ ..... *German, Swedish, English*	.25
	Have We Lived Before? ..... flexible $2; cloth	1.00
	Inner Vision	.50
	Mightier than Circumstance ..... flexible $2; cloth	1.00
	Open Doors ..... flexible $2; cloth	1.00
	Prosperity ..... flexible $2; cloth	1.00
	Sunlit Way, The ..... flexible $2; *English* or *German*, cloth	1.00
	*Unity's Fifty Golden Years	1.00
Devotional	All Things Made New ..... flexible $2; cloth	1.00
	Bible, American Standard Edition	4.50
	Book of Silent Prayer	.50
	Contemplation of Christ, The	.50
	Journey of Jesus, The ..... cloth	1.50
	Metaphysical Bible Dictionary	10.00
	Mysteries of Genesis ..... flexible $2; cloth	1.00
	The Silence	.50
	Truth in Song	.50
	Unity Song Selections ..... cloth	1.00
For Advanced Study	Christ Enthroned in Man ..... flexible $2; cloth	1.00
	Selected Studies	.50
	Talks on Truth ..... flexible $2; cloth	1.00
	Twelve Powers of Man, The ..... flexible $2; cloth	1.00
	Usable Truth ..... flexible $2; cloth	1.00
	What Are You? ..... *German* or *English*, cloth	1.00
Greeting Booklets	*Challenge of the Dawn, The	.10
	Great Helper, The ..... *English* or *Dutch*	.10
	Holy Bread	.10
	Joy Cometh	.10
	*One Perfect Gift	.10
	Protecting Presence, The	.10
	Song of Life, The	.10
	Twenty-Four Golden Hours	.10
	Way of Faith, The	.10
	What Child Is This?	.10
	Where Blessings Begin	.10
	(12 copies of these booklets for $1. Envelopes included)	
Juvenile	Four-Leafed Clover, The	.50
	How Jimmy Came Through	.50
	*Story Friends	.50

*Latest Unity publications

UNITY SCHOOL OF CHRISTIANITY, 917 Tracy, Kansas City, Mo.

How two prosperity prayers were answered

A JOB AND A RAISE—*Elmhurst, N. Y.*—The Bank drill, though only in use three weeks, has shown the most wonderful results. Last week my brother, just graduating from high school, was given a very fine position in a local bank. With so many young graduates leaving school without prospects of jobs, this certainly was a surprise and a joy. Two days later my husband received a raise in pay.—*Mrs. E. H. D.*

BILLS ALL PAID—*Owensboro, Ky.*—Since using the Prosperity Bank I find that I am more free from worry than I ever was. In fact I have no fear that I will not be able to meet any expenses that should come unexpectedly. My bills are all paid, and the business that I am in is increasing by leaps and bounds. I am much happier, and I wish to thank you for help and prayers.—*O. A.*

How you can use the Bank pla

The Prosperity Bank plan is a seven week drill in prayer and positiv thinking. It helps you apply pros perity laws of mind and Spirit s well that results soon appear in th bread-and-butter affairs of daily liv ing. Order a Bank now and prov this for yourself. At the same tim apply the prosperity law of sharin by ordering three *Unity* subscription for friends and saving for them i your Bank.

Unity School of Christianity, 917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank with full instructions and ask Silent Unity to join me in prayers for prosperity. During the seven-week drill I will save $3 in my Bank for these three *Unity* subscriptions which are to begin at once.

1. Friend's name .....

   Street .....

   City ..... State .....

2. Friend's name .....

   Street .....

   City ..... State .....

3. Friend's name .....

   Street .....

   City ..... State .....

MY NAME .....

Street .....

City ..... State .....

U-8-39

Learn to Apply Truth
and You Will Have a Happy Life

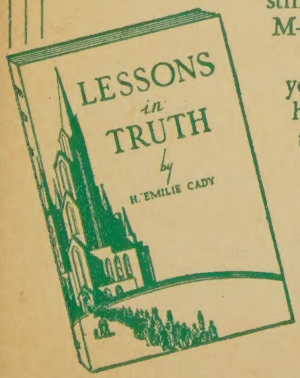
"Lessons in Truth" Week

SEPTEMBER 11-17

During the week of September 11-17 will you join us in a daily study of the fundamentals of Truth by reviewing the textbook *Lessons in Truth?* Once a year Unity students join in a week's intensive study of this book, and many persons have found it the key to abundant health, success, and happiness. You can do the same thing. Read what Mrs. M—— reported last year:

> **"I was able to give a great deal of time to study during 'Lessons in Truth' Week. I have been a student for thirty years, but for the first time many things were revealed. For the first time I came into the positive realization that I did not have to deal with materiality but only mind. I was healed completely of an illness or a belief in illness that I had held for more than ten years. In fact I am enjoying a realization of perfect health for the first time in my life."**

"Lessons in Truth" Week is for both old and new students. If you are just taking up the study of Truth, there is no better way to gain a knowledge of it than by joining this annual class. If you have made Truth your study for many years, you will still find blessings awaiting you, just as Mrs. M—— did, who wrote the letter.



In either case have your book ready to begin your study on September 11. If you do not have a copy, obtain one from your Unity center or by writing to Unity headquarters. *Lessons in Truth* is priced at $1 in cloth; at $2 in lovely flexible binding.

A FREE STUDY GUIDE

A little booklet called *Getting the Most out of Lessons in Truth in One Week* will be sent to all those who order *Lessons in Truth.* It will suggest a plan for daily study.

TRUTH

by Edith Schlosser

Truth is the summit of a holy hill
In beauty mounting to celestial light.
Upon its slopes the climbing seekers fill
The many paths that wind up to its height.
Each at the base sees but his chosen way,
For doubt and ignorance obscure the rest;
Yet all who nobly climb from day to day
Attain the peak, with golden victory blest.

They see, as up they climb, how paths converge.
All clouds are left far down, and light reveals
A bright and holy temple where creeds merge
And all humanity in worship kneels.
Amazed, each finds himself a living part
Of God, whose love inhabits every heart.